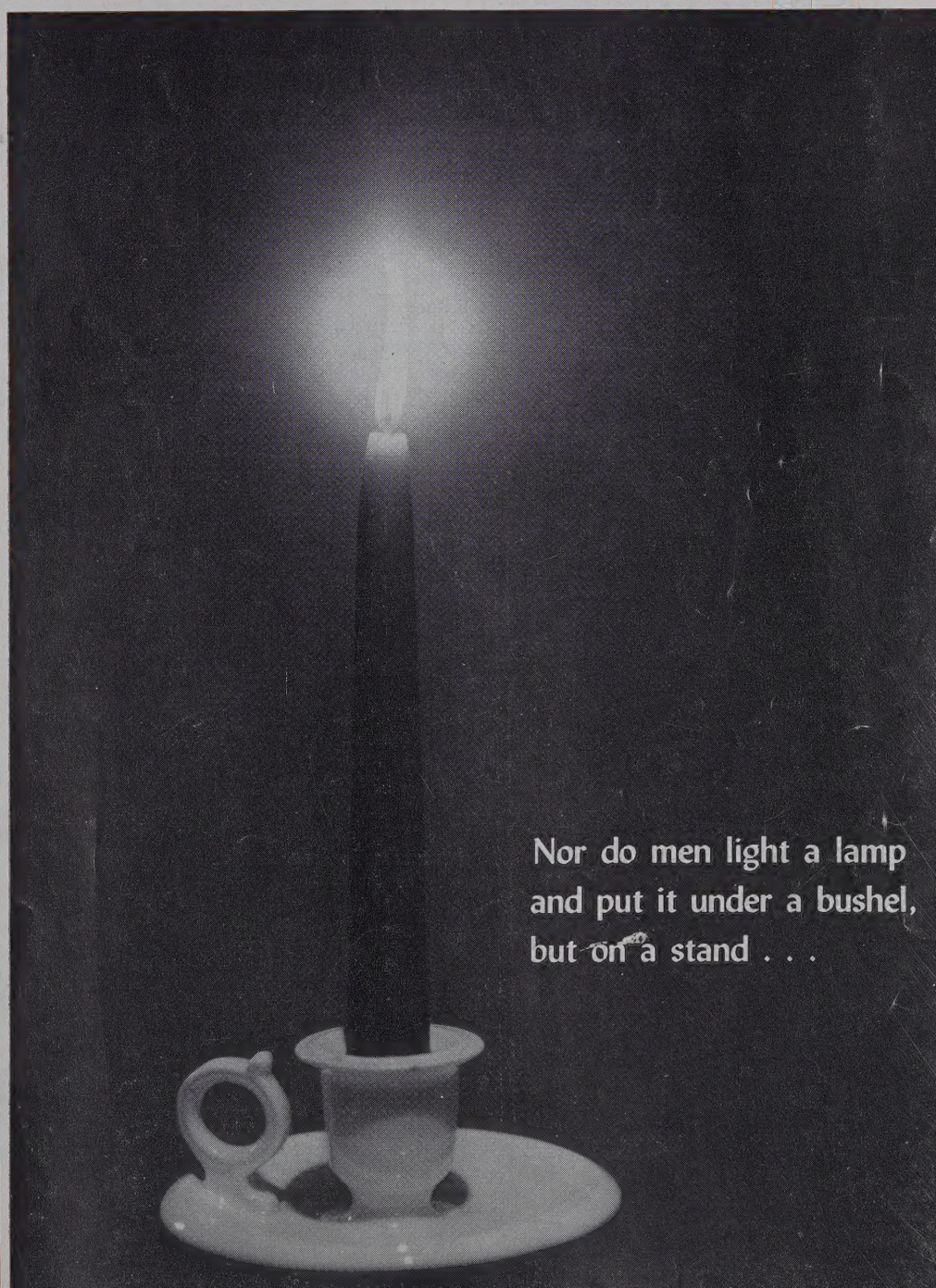
The Pastor

FEBRUARY ◆ NINETEEN AND FIFTY TW



The Pastor

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EDITORIAL

Our Poor Relations

ERHAPS the reason some superstitions persist is that offer peace of mind for those who bear a guilty con- ce. An ancient one is that one race is superior to ier by reason of a strain of blood. Even today we about "red blooded Americans" and persons who "good blood" in their families and "blue bloods." ıtly when the board of governers of the American Cross endorsed plans to delete from their records ıer a blood donor is white, Negro, or Oriental, it ported, officials said it has been long known that ın blood is all alike, regardless of race. Presumably nly individuals with "blue" blood in their veins are nemic.

ctrines of racial inferiority, based upon such fic- as different quality of blood and lower mentality me peoples, perpetuate our poor relations between ent races. It has been said that democracy's number failure at home is the failure to treat Negroes as ns, and this is a source of embarrassment to Amer- n other nations. Though the pattern is changing, are likely to be in such a period of change frictions rises in relationships between the races. These offer hurch good opportunities for action in bringing the tian witness to bear upon the situations, but these rtunities are being neglected. The church too often vs where it ought to lead.

the Cicero, Illinois, incident of last summer, for ple, the churches were strangely silent, though many ch members were said to be "outraged." It is re- d that Protestants and Roman Catholics together a total of more than 41,000 churchmen, or a ma- of the community of Cicero. "But they are almost y unorthodox in voicing their decency in opposition e organized hate which has been the chief stock in of politicians and crime syndicates for years." e's the rub. Churchmen whose total Christian witness nts to listening to a pretty homily on Sunday can y combat the racial hatred stimulated by political s that operate 365 days a year, sitting up nights o their dirty work.

e race problem is more than skin deep, a fact we overlook. It is a problem of human sinfulness. If eoples had light colored skins, then we would find other grounds upon which to base our discrimina- . Since there can be no masters without some people in servitude, we force some to the menial lot by discriminations. There is but one Master of us all his Lordship requires that the church as the body rgiven sinners shall take its stand on the side of ce. The individual, too, must take his stand, though his witness is often limited in our complex society. Going against community prejudice and custom requires fearless abandon. Moving too fast or doing wrong things, moreover, can create more evil than it overcomes in the field of race relations. But concerted Christian action can make its dent in the face of powerful opposition.

Despite the un-christian plight of our race relations, some progress has been made in giving Negroes and other minorities greater equality and justice. This has taught the lesson that democracy *can* change its practices in a nonviolent way. Some churches have made their membership open to persons of any race; they have worked for decent housing and the removal or restrictions on race; they have supported laws to prevent lynching and have insisted on fair administration of laws for all races; they have worked to establish employment based on character and skill rather than upon race or creed; they have worked to overcome superstitious pre-judgments and generalizations about race; and they have tried to overcome some of the fictions that persist because one group wants to use another to its advantage.

A question every one of us might ask ourselves is this: "Has *my* church been one of these that has contributed to this progress?" Or has my church been one that has through neglect or complacence perpetuated our poor relations with another race? Or has my church merely followed in the wake of community progress led by secular organizations?

If the New Testament gospel means anything, it requires that the churches take the lead in solving such problems as poor racial relations. The Methodist Church, in its Social Creed and its 1948 General Conference resolution on "The Christian Church and Race," makes it possible for pastors and their church members to take action in their local communities without being traitors or rebels: "The principle of racial discrimination is in clear violation of the Christian belief in the fatherhood of God, the brotherhood of man, and the Kingdom of God, the proclamation of which in word and life is our gospel. We therefore have no choice but to denote it as unchristian and to renounce it as evil. *This we do without equivocation.*"

There is a firm principle upon which to stand as we come to act as Christians in the matter of race relations! If the "major" church groups fail to act in this matter as Christians, the victims of discrimination will continue to seek some faith and hope in the crude but still Christian groups that spring up in store fronts and basements flats everywhere.—*N. S. C.*

Will We Put Our Light on the Stand?

By WOODROW GEIE

Opportunities for vigorous Protestant witness in secular high places are discussed here by the associate editor of Adult Publications, Methodist Board of Education, Nashville, Tenn. He was formerly editor of THE PASTOR.

LAST autumn when the merchants were counting the shopping days, the chamber of commerce of Henderson, North Carolina, passed a resolution calling upon churches of the community to stage a parade which would emphasize the spiritual meaning of Christmas.

This commendable act—an act which has its parallel in other American communities—reminds us again that . . . *the sons of this world are wiser in their own generation than the sons of light* (R.S.V.). The children of this world are not only more diligent and more shrewd in practical matters, they sometimes recall us to our true business, which is to witness to our faith. This witness is intended not only for the uttermost parts of the world but for Jerusalem and Samaria, which means, in modern translation, for the shop, grocery store, courthouse, chamber of commerce, CIO, state bar association, American Academy of Science, and a host of other unclaimed regions where the harvest is plenteous but the laborers are few.

Our reluctance to remove our light from beneath the bushel is revealed daily. Once when a national gathering of social workers, psychologists, and educators were discussing problems of education in our country, the chairman of the meeting was an ordained minister (not a Methodist) who had spent years working in his church's educational program. Yet he presided through a full day's session without ever mentioning the contribution the churches were making to the education of our people. He could have made a Christian witness without violating any rules of courtesy or good taste, but he didn't. I wondered why he did not reveal that he was a church representative. Was he naïve? Or was he ashamed of his church connection? Or was he the victim of the Protestant illusion that Protestantism is the majority faith in American culture?

Protestants, I think, look at certain groups in American life which make the decisions and rationalize like this: "The president is a good Methodist steward. The chairman of the board of directors is an upstanding Baptist deacon. Other officers are church members. The organization itself is humanitarian and progressive. Everybody in it is working for peace and democracy and a better life for all. Why should any member inject sectarianism into such a high-minded organization by declaring himself a Christian?"

Meanwhile you cannot get the organization to apply the Christian ethic to its operations. You cannot even discuss Christian ethics at its meetings. The members are progressive and high-minded, but the organization contributes its share to the corruption and evil all around us. Everybody is open-minded, but religious discussion is ruled out.

Now, Protestants very rightly disagree with our Roman Catholic brethren when the Catholics make religion an external affair. Yet Protestants teach that external action should conform to internal reality. A man ought to smile when he is happy inside. A church ought to place its banners in the thick of modern life when it has been touched by fire of the gospel.

Some laymen are beginning to ask why the church cannot make its voice heard, why we do not have a more clearly defined strategy for witnessing in a nation where Christians are a small minority, a minority being tolerated in an indifferent if not hostile environment.

Let editorialists take comfort from the fact that church membership is increasing at a greater rate than the general population. And let us h maintain the membership gains. the statistics should teach Protesta that we can no longer act like a jority group in our culture. Fifty per cent of our people in Ameri belong to all religious bodies. Pr estants represent about thirty-th per cent of the total population. every pastor knows, a few of th Protestants were AWOL last Sund

So when the Methodist Gene Conference meets this April it shou deal with these questions: "What a we going to do about the fact t the great Methodist Church is a ti segment of minority Protestantism American culture? Do you und stand what it means to be part of t Church Militant in a society whi has ruled you out of its major de sions?"

I believe that the church which h launched many astounding crusad can deal with these questions. T Methodist Church can pioneer with Protestantism with a more sophis cated, a more vigorous witness. W have the flexibility, the able itinera ministry, the educational resourc and the imagination to do the jo Many good things are already bei done, but we lack a deliberate, lon term policy. The problem requir much study. We would do well to i clude among our textbooks the Bo of Acts and the *Journals* of Jo Wesley. What can be done to ov come the naïveté of our present i pact upon secular culture? Five lin of action occur to me:

1. The Methodist Church can of cially throw its influence behind cou cils of churches in city, county, sta and nation. Wherever new counci are needed, Methodism can place i district and annual conference m chinery behind efforts to set up the councils. We cannot afford much mo denominational bickering. As Met odists, we can gain our life by losi it in a unified Protestant witne Ecumenicity is not effective on t local scene for Methodists simply b

se we are gearing virtually our
ole effort toward denominational-
. Our ecclesiastical leaders are
calling upon the laity for the time,
rt, talent, and money necessary to
port local ecumenicity. Let the
neral Conference write this policy
he Discipline and put our best de-
ninational brains to work concern-
ways the policy can be carried out
ctively. Our leaders can begin now
nterpret the purposes and work of
National Council of Churches in
ry local church. The ignorance
ong Protestants of the National
ncil is appalling.

et the councils plan an apostolate
he unreached in every community,
ig every device of public informa-
, education, and personal evange-
n. The councils should maintain
Protestant ministry in hospitals,
ons, homes for the aged, and
r institutions. They should spon-
public lectures on questions of
istian faith and practice, and they
ld operate night schools for
lts. They should maintain legisla-
committees for work at the city
. Before the American Legion or
department stores plan a Santa
is parade, the council of churches
ld have the community committed
a Christmas parade with all the
ts on and the combined choirs of
community furnishing the music.
lemonstrations of vigor cause a
l atheist to attack the churches
the radio, the council should de-
l the atheist's right to speak. In-
l, every community needs a "Hyde
k" where on weekdays children
play and where on Sundays
ists can heckle Christian speakers.
mall groups of Christians should
nlisted who will agree to witness
Christ in their vocations, in clubs,
bor unions, and elsewhere. These
ips can meet for prayer and for
ual instruction and support. They
work together in community
ips where the council of churches
ying to make an impact. All folk
long, darksome faces who begin
"Brother, are you saved?"
ld be barred!

The Methodist Church can inten-
its efforts to enlist young people
nter the vocations of motion pic-
s, radio, and journalism and pro-
for a more definite, long-term policy for their proper Christian training and employment. Through the Interboard Committee on Christian Vocations, the church has made a magnificent start in this field, but much more needs to be done. We need to train several hundred young men and women during the next quadrennium, with the idea of sending them into secular radio and journalism. Scholarships should be provided for thorough training in social science, education, literature, and public relations. After this training, we should require theological degrees and then apprenticeships in motion picture making, in radio and television work, and on the staffs of secular newspapers and magazines. In a few years the church would have available a corps of men and women who could be a powerful force in all media of communication.

3. The church can train its own clergy and staff members of boards to witness more effectively *within secular organizations*. Often we send a high-powered connectional man to speak at a district rally when we ought to send him to the American Legion Convention or the American Academy of Political and Social Science. We need to select the most able men we have and plant them within the organizations where they are best fitted to work.

The church that can launch great crusades ought to be able to get invitations for its ablest theologians to speak when the American Medical Association is discussing euthanasia or socialized medicine, and when the American Bar Association is debating Supreme Court decisions on civil rights. We have philosophers who can hold their own in the philosophical societies, and we ought to be smart enough to get them a hearing when the humanists hold their national convention.

Once during a visit to the United Nations, I heard a member of the General Secretariat say, "I like for church people to come here. You can ask the most important questions." Many of our laymen may be slow of speech, but they can all ask important questions, and there will be Aarons around to back them up. Our general boards are splendid training grounds for developing leaders who can speak with tolerance, and with force and conviction. But our conception of the duties of a connectional man must change. Now he is expected to stoke up denominational fires, but he should be commissioned to turn some fire loose in the secular society.

Once at an international conference I had an opportunity to observe the difference between the Protestant and the Roman Catholic witness within secular organizations. I have seen this difference often in our national life. But at this conference many renowned scientists were gathered to deal primarily with matters of social science. Hundreds of learned papers were being read. While Protestant clergymen in the city where the conference was being held were apparently unaware of the meeting, a large delegation from the Pontifical Institute of the Vatican came thousands of miles to participate in the various sections. I am virtually certain that no Protestant pastor talked with Protestant scientists about the necessity of a Christian witness. I arrived early and went to the pressroom to present my credentials. The director of public relations was apparently amazed at the presence of a church editor, but he extended to me every courtesy. I had full run of the conference, along with reporters of *The London Daily Mail*, Reuters, *Time*, *Newsweek*, *The New York Times*, and other agencies. My guess is that at least twenty-five Protestant journals are published in that American city, yet I was the only church editor present. Where, I asked, are all the vigorous Protestant folk who say that religion must be concerned with all of life?

A church editor has interesting experiences at such meetings which are far more exciting than denominational rallies. Here are a few of mine: A reporter for a Chicago daily asked me to help him with some difficult questions regarding the Pentateuch. (Oh, for the help of Dr. Pfeiffer!) An oil man from Venezuela wanted to know why Protestants were so intent upon breaking up the "religious unity" of South America. A psychiatrist from a research foundation took two hours of my time talking about his work—and confessing some mistakes in counseling! A businessman from the West asked me to tell him about the posi-

tion of the Negro in The Methodist Church. I held a session past midnight with an official of the United Garment Workers and a research counsel for the NAM. It all started over some questions regarding the pronouncements of the World Council of Churches on capitalism and communism. (An easy assignment, that!)

Hard problems. But such problems put a man on his mettle. In every case the individual concerned brought the discussion around to a serious religious problem he wanted to discuss. After several days at the conference, I wondered if some professional men ever get to talk seriously with a clergyman. The point was that they were hungry to talk about religion.

I did not wear a clerical collar (shame on me!), but my conference badge identified me as a clergyman. I probably should be required to wear a hair shirt for six months for assuming the protective coloring of a business suit. Somewhere I have heard the story of a hotel manager who always insisted upon giving free room and board to traveling ministers. Once a clergyman registered, failing to write his profession on the registry. He spent the night. The next day he told the innkeeper that he understood no charge was made to ministers of the gospel. The manager replied: "You didn't register as a preacher; you told no one you were a preacher; you didn't look like a preacher; you didn't say your prayers—so you are going to pay your full bill!"

4. The Methodist Church, co-operating fully with other Protestant communions, can inaugurate an apostolate to the intellectuals. This is a task which does not depend upon the General Conference, and informed Christians can start the work at once. All we have to do is to pick up current magazines, and we shall find prospective converts. When articles appear presenting a distorted picture of Christian beliefs and practices, Christians can prepare appropriate answers. In critical cases, let the church council appoint someone to write directly to the author, someone to write to the editor, and someone to draft an appropriate statement for the newspapers. Letters to the editor should be brief and worded very carefully—you don't want him to think you are trying to angle an invitation to write an article! Letters to the author should be friendly and charitable —thus has many a Jesuit won over a poet or communist party worker.

In this apostolate to the intellectuals, we need to encourage our college and seminary professors to quit writing articles to be read solely by each other and to learn to get their articles in the popular magazines. I cannot see why some of our theologians are reluctant to "popularize" their work. A man could learn much about theology writing for *McCall's* or *Redbook*.

5. The Methodist Church must make a more vigorous witness through the newspapers and the radio. Let Methodist Information and the district superintendents take the lead in setting up more institutes on public relations, as they have already been doing.

Meetings with newspaper editors will help us discover why deserving church news does not make page one. Protestantism's conception of what constitutes news is too narrow; its techniques for dealing with the press must be improved. The newspaper folk can help us stretch our imaginations. The Ladies' Aid deserves mention in the press, but there are times when it should be played down in the interest of a church council's statements on social justice or in order to insert the picture of a church family who have welcomed Displaced Persons.

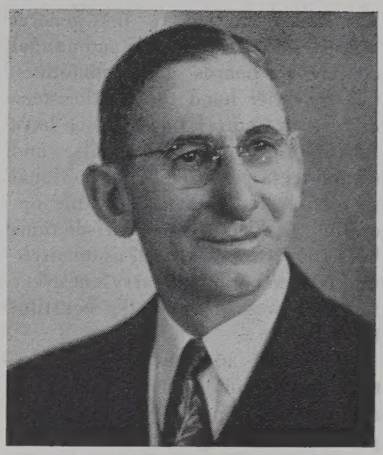
I have always been curious why the churches allow themselves to be segregated into the Saturday morgue (namely, the church page) where the sermon topics are announced. Many churches are paying for ads for the Saturday church page when they ought to advertise on Tuesday or Wednesday. The possibilities in co-operative advertising are relatively unexplored. But it is encouraging near Christmas or Easter to see full-page newspaper ads which deal with the meaning of the Christian gospel for our day.

In the fields of radio and television, The Methodist Church has made a splendid start on a co-operative basis through the national networks. We can be proud of the Protestant Radio and Film Commission and of the fact that Ralph W. Sockman and othe eminent preachers are reaching na tion-wide audiences. But the great fai ing in radio and television is in th local community during periods whe talent is hard to get and programs ar dull and inane. In every local com munity where a broadcasting statio exists the council of churches coul not only place the radio station in i debt by presenting good religiou radio, but it could help lift the lev of general broadcasting. Here we nee to establish rapport with the progra directors. Many radio men themselv are sick of the twaddle which the stations send into our homes fro morning to midnight, and we ought be able to discover tactful ways suggest changes.

I have a friend who is program d rector for a small station. His com plaint regarding religious radio go about like this: "A sermon and choir—that is the church's conce tion of good radio! Sermons—that good ones—have their place, b there are dozens of good ideas th churches can exploit without preser ing the stereotyped sermon. Ne broadcasts, interviews, dramatiz tions, stories, panel discussions—the and other ideas aren't being used li they should be. Our ability to tra scribe a program and then use it wh we need a good one has opened great possibilities for the church Sometimes church officials compla to me about not having enough tim available. They are not making goo use of the time they have." It's t old problem of "segregation" aga —segregation to the Sunday morni "regular church service."

I do not recommend the imitati of Roman Catholic methods. We c have our own methods which are line with Protestant conceptions faith. But I think that a new form witness such as is suggested by t secularization of our culture wou very soon cause some folk to ask wh Protestants are up to. We ought to able to tell them. For Methodists, th telling would recall us to our Met odist heritage; for, if I am not m taken, the Wesleys scandalized so unimaginative and dull folk, but th convinced many a wavering citiz that Christianity is a serious matt

How Our Plan Works



By RUFUS C. BAKER

pastor of First Methodist Church, Fort Collins, Colo., tells why, and in t respects, he believes the jurisdictional plan is justifying itself.

THE jurisdictional conference, the st addition to the Methodist ec- iastical structure, has had a most resting reception in the church. It been tolerated by some jurisdic- is, cherished and extensively used others, and scorned by individuals groups across the church who upon it as not only cumbersome unnecessary but also actually ous in at least one of its aspects. as been functioning now for the ater part of three quadrenniums. he jurisdictional conference justi- g itself?

The jurisdictional conference may evaluated in either of two ways. It be judged from the standpoint of origin, history, and what it was gned to accomplish by those who ceived and initiated it. Or we ld go behind the purpose and in- and, from the Christian point of , examine the presuppositions, wn attitudes, and motives that ught it into being. This study will confined to an evaluation of the sdictional conference from the dpoint of its origin and the way as functioned since adopted by the rch.

The jurisdictional conference had origin in the deliberations and ex- ations of the Commission on rch Union and came into being constituent part of the Plan of on adopted by the annual confer- es of the three uniting bodies, and firmed and made a part of Meth- t constitutional law by action of Uniting Conference of 1939. That h is history.

The reasons that lay back of the jurisdictional system are well known. They were implicit in the problems of union which the Commission on Union had to resolve before union could be accomplished. Historically and doctrinally, the three Methodisms were one. The desire for union was present in each church. In their approach to union two basic problems had to be resolved. Some plan was necessary that would safeguard and protect certain rights, and preserve the genius of the two smaller churches entering the union. And an organizational device had to be found for integrating the Negro membership of the former Methodist Episcopal Church into the united church that would prove satisfactory to this group itself, and that would receive the approval of the three uniting churches.

The jurisdictional conference idea was evolved and incorporated in the Plan of Union to resolve these two basic problems and make union possible. Without the jurisdictional conference or some similar organizational device, union could not have been accomplished. Accordingly, five jurisdictions were set up on a geographical basis, having regard to certain cultural, social, and economic patterns and interests, and the sixth on a racial and cultural basis.

The functions of jurisdictional conferences were clearly defined. They were to elect bishops, who should be general superintendents of the entire church, determine annual conference boundary lines within the respective jurisdictions, name jurisdictional committees on appeals, promote the interests of the whole church through the establishment ("as need may appear") of jurisdictional boards "as auxiliary to the General Boards of the Church," choose representatives on the general boards, and make rules and regulations for the administration of the work of the church within the respective jurisdictions.

The jurisdictional conferences have functioned well in the election of bishops. They have taken this responsibility seriously, and the men elected by them have measured up in every respect to those elected under the General Conference plan of election. In fact, the jurisdictional plan has its advantages over the other in that the electorate has a far better opportunity to know the men for whom they are voting and to vote more intelligently.

The jurisdictional conferences have functioned equally well in the determination of annual conference boundary lines and the handling of appeals.

The uses made of jurisdictional conference boards and committees vary widely with the different jurisdictions. All of them have such committees and officers as are necessary for the holding of the quadrennial meetings of the jurisdictional conferences. The Northeastern Jurisdiction has a jurisdictional council which meets in the interim between conference sessions. But in the Northeastern, North Central, Western, and Central Jurisdictions the auxiliary boards, if named at all, are largely nominal, having no budgets, holding few if any meetings, preferring to leave all mat-

ters of promotion to the general boards, and area councils and annual conference boards and committees. On the other hand the Southeastern and South Central Jurisdictions have functioning boards, councils, and committees, executive or promotional secretaries, or both, and sizable operating budgets. These jurisdictions hold convocations as well as quadrennial conferences, and carry out every function prescribed by the constitution.

The spirit and purpose of these two jurisdictions, which are functioning fully under the plan, was expressed by Bishop Arthur Moore in his Foreword to the "Report of the Policy and Objectives Committee of the Southeastern Jurisdiction," which inaugurated the program. He said: "Our first loyalty is and will continue to be to the whole church and its world-wide program. The council is to be the servant of each and every board and commission of the church. There are, however, many pressing problems which can be solved only by the visionful leadership of the churches which compose Methodism in this jurisdiction. There are traditions and time-proven methods peculiarly related to the life and witness of our people in this part of the nation. The council will strive diligently to keep Methodism redemptively in contact with the people and problems of our Southland."

Whether the full exercise of these functions and prerogatives will strengthen Methodism in these jurisdictions is a matter that can be tested only by time and experience. The leaders and people are evidently convinced that it will. Their achievements in the Advance, in programs of education and evangelism, seem to support their contention.

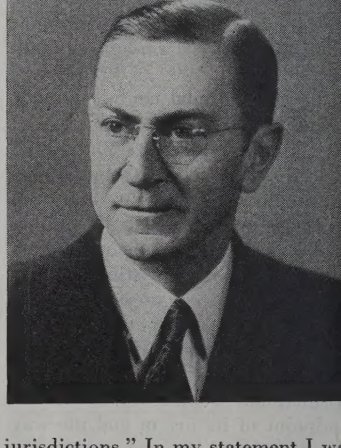
One final question deserves consideration. Will the adoption and execution of vigorous jurisdictional programs promote sectionalism and be a divisive factor within the church? The sectional allusion and appeal in Bishop Moore's statement is unmistakable. And if it were not linked with a declaration of a first loyalty to th whole church and its world-wide pr gram, it would be alarming. B problems do vary in different par of the nation. There are cultural di ferences. There are time-honore methods and emphases that are effe tive in one part of the country th might be unacceptable or ineffecti in another. The recognition of th fact, however, if linked with a dee and abiding loyalty to the who church, could conceivably strengthe and enrich the total life of Methodis rather than be divisive or hurtful.

We would say, then, that the juri dictional conference has justifie itself in these respects: It made Met odist union possible; it has serve us well in the selection of our epi copal leadership; and it affords co stitutional sanctions for the promotio and support of general church an local interests and enterprises on jurisdiction-wide basis in accordan with the traditions and metho familiar to the people in a particul part of the nation.

A Continuing Challenge

By LESTER RUMBLE

A plea for keeping the jurisdictions as they are, while exploring their possibilities, is made by the pastor of St. John Methodist Church, Augusta, Ga.



THE UNITING Conference of The Methodist Church was a thrilling event in my life. There were moments in it—creative moments—that lifted one out of himself into an appreciation of what the church might be. I came back to my pastorate, then at St. Mark, Atlanta, and preached on the subject, "Are We Big Enough?" I had no doubt then, and I have none now, that a great step forward had been taken for the Christian forces of America. My only fear was whether or not we could measure up in vision and stature to the opportunity that was ours.

The union of the three branches of Methodism was made possible by a realistic procedure, the adopting of the jurisdictional system. Five jurisdictions are arranged according to geography, and one according to race. If this arrangement had not prevailed in the plan of union, there would have been no union. (This is attested by the failure of the vote on union in 1925.)

Thus we are working together under the jurisdictional system. Last year a prominent churchman asked me about the continuance of the jurisdictional system, particularly as it related to the Central Jurisdiction. My reply was, "Even if you did away with the Central Jurisdiction there would still be wisdom in having the jurisdictions." In my statement I wa not implying any favor in absorbin the Central Jurisdiction but wanted t emphasize my conviction that the ju risdictional system was a wise pr cedure apart from the racial angle.

I know close up only the workin of the Southeastern Jurisdiction. Th jurisdictional council of that bod has been functioning effectively sinc 1944. As a member of the council, have observed some worth-while a tivities initiated and promoted on th

sdictional level. The organization omes a strong adjunct to the ed body. This is as was intended ne Plan of Union. (Let me suggest the reader refer to the Discipline refresh himself on the plan.)

he Southern Radio Conference, its continuous broadcast ughout the year on each Sunday, readily entered into by the Meth-ts because we were functioning, sdictionally speaking, in the theast and Southwest. Much in-ation for the work of the Meth-t program has been furnished ugh this medium. And the end is yet envisioned of the possibilities his effort. If plans now conceived carried out, Atlanta may become most important center for radio arch and broadcasting in Prot-nt circles.

nother emphasis has been that of rural work. This country is so e and rural living here is so ed that an effective study can be e only when differences are rec-zed. A jurisdictional staff can attention to the peculiar prob-in their section.

hus it is for other regional prob-s. These concern education, home ions, and other fields where local ative is advantageous. Alertness research should be constant in y section of the country. Summer mbly centers, like Lake Junaluska, be places for promotional confer-s, study seminars, etc., in reach of people.

ne word about the Central Juris-on. I would think that its con-ance offers the best guarantee of l chance of expression in the church body. I do not know t details are suggested as an al-ative to the present arrangement. he Central Jurisdiction should e to be and the delegates from the ro annual conferences should go he jurisdictional conference in h said annual conferences might ocated, how are the bishops to be en when it is desired that a Negro op be elected? As a minority p in a jurisdiction, what guar-e is there that Negroes would be he general boards of the church proportionate way? The present em avoids difficulty at those two ts. It seems to me that our Negro friends have more power under the present system than they could hope to have were the Central Jurisdiction absorbed. If there be discrimination organizationally under the present system, it appears to be definitely in their favor. Having a Central Jurisdiction should make it easier for the Negro members to enter into co-operative endeavors with the Negroes of other denominations.

I am not forgetting the unity that should prevail in the national church. The recognition of rights in smaller areas and the stimulation to initiative locally is simply good strategy in anybody's league. I can imagine situations in the Northeastern section (I once served a pastorate in Connecticut) which should be studied and dealt with on the jurisdictional level and which a central organization at Nashville, Philadelphia, Chicago, or New York could not understand so well. This is especially true for the more virgin territory of the West, which is as far removed from where I now live as Oxford, England, is on the East. A study of local situations in the West should be made through a jurisdictional procedure, as for all the others.

Bishops should continue to be elected as at present. It seems to me we are doing very well electing our general superintendents. Some delegates have difficulty in knowing the jurisdictional personnel now. It would be more difficult for them to know the potential of men across the nation. And if a man is doing his work properly as a pastor or a district superintendent, he does not have time to go around the church getting himself "known" among his brethren.

Let us keep the jurisdictions as they are and continue to explore their possibilities from every angle. The Methodist Church needs to get closer to its constituents so that they may feel that they have a greater share in its management. Let unity in variety characterize us. Effort to mold us into one pattern should be resisted. I say all this, believing that this is no time to sectionalize or sectarianize the Christian Church. The church at its best is a cell of the Universal.

Duties of the Jurisdictions

15. Art. V.—The Jurisdictional Conferences shall have the following powers and duties and such others as may be conferred by the General Conference:

1. To promote the evangelistic, educational, missionary, and benevolent interests of the church, and to provide for interests and institutions within their boundaries.

2. To elect bishops and to co-operate in carrying out such plans for their support as may be determined by the General Conference.

3. To establish and constitute Jurisdictional Conference boards as auxiliary to the general boards of the church as the need may appear, and to choose their representatives on the general boards in such manner as the General Conference may determine.

4. To determine the boundaries of their Annual Conferences, *provided* that there shall be no Annual Conference with a membership of fewer than fifty ministers in full connection, except by the consent of the General Conference.

5. To make rules and regulations for the administration of the work of the church within the jurisdiction, subject to such powers as have been or shall be invested in the General Conference.

6. To appoint a Committee on Appeals to hear and determine the appeal of a traveling preacher of that jurisdiction from the decision of a trial committee.

—From The Constitution of The Methodist Church (Discipline)

Stewardship Is Life

By CLAIRE E. CARPENTER

"Pledges ought to be statements of intentions rather than promissory notes," says the pastor of Adirondack Community Church, Lake Placid, N. Y. This is the first of two articles on church finance.

THERE is the familiar story, often repeated in pulpit and print, of a writer who was once seeking material for the biography which he was about to write of the Duke of Wellington. He acquainted himself with most of the books concerning the life of the Iron Duke; he made long and exhaustive researches into the subject. He consulted libraries and archives and spent considerable time and effort in attempting to delineate the character of the man. Still the writer did not feel satisfied; there was something about the Duke of Wellington that eluded his grasp and understanding. The duke seemed more like a caricature than a well-rounded personality. One day, however, as the writer was going through more material which he had discovered, he came across the Duke of Wellington's checkbook, and idly he leafed through it. Then with a start he realized that this was the clue to the character of the duke; by noting the things for which Wellington spent his money the biographer was able to get a rather good idea of what, in the judgment of the Duke of Wellington, was important. In such a manner was the true character of his subject brought to light.

And while it is true that the character of a church is often made known in the things for which it spends money, it is equally true that the character of the church is known by the manner in which it raises money. Here, as nowhere else, is the essential life of a church revealed. It is a pitiful truth that many churches could not exist apart from all sorts of schemes and plans and devices to raise money. Call the roll: bazaars, teas, door-to-door selling, raffles, coin-cards, suppers.

A friend of mine in the ministry, after going to a new parish and noting the large number of suppers that were served each year by the women of the church, said he was tempted to erect a sign on the lawn of the Church which would read:

METHODIST CHOP-HOUSE
MEALS SERVED EACH FRIDAY NIGHT
worship services on Sunday, too

Yet despite the fact that churches sacrifice higher values and even the primary work of the church in all-out efforts to raise money, the fact still remains that churches need money to exist. It is not money that degrades a church; it is often the method used to raise it that drags a church away from its primary purposes and robs it of its peculiar function in society. How, then, should money be raised in keeping with the nature and purpose of the church? Let me make the following suggestions in terms of four "oughts."

First, the pastor ought to take the lead in raising the budget of the church. If the church must lower its standards in raising money, then much of the fault must be laid at the door of the pastor because he has not taken the initiative in showing a better way. Because of his position as leader, the pastor is able to see the financial program in the light of the total effort of the church. That is, the pastor can see the financial program not as the "end of all our striving," but as a part of the total program, and he can direct it so that, in addition to producing the necessary income to underwrite the church budget, it brings about desired results in the lives of those who participate.

Stewardship is not only giving; it is living as well. Stewardship is not only acts but attitudes: stewardship is life. For that reason the pastor ought to take the lead in the financial campaign so that these valuable by-pr
ucts of the financial drive be not l
This is not to say, of course, that
pastor ought to be the campaign
rector or do the soliciting for pled
or identify himself as the leader
finances. But, surely, it is the pasto
job to make suggestions to and
operate with the finance commit
chairman.

It is the pastor's job to instruct
solicitors so that they be alert to m
than financial conditions among
people. Not because of lack of fa
in laymen, but because he sees
financial campaign as more th
money-raising, the pastor must ke
his hand on the situation. Given
right direction, the laymen will d
splendid job. Often because of lack
time or knowledge of what the chu
is trying to do or the difference
tween church finance and the finan
of the secular organizations, laym
need the guidance of the pastor.

The next two suggestions foll
hard upon the heels of what has b
said above. An every-member fin
cial campaign ought to be a mea
of evangelism. This is one of the
products referred to above. The so
itors ought to secure more th
money: they ought to secure initial
renewed interest on the part of th
solicited. To do this everyone sho
be solicited—everyone who in a
way is connected with the chu
should be given an opportunity to
come identified with the church m
closely through making a pledge. T
is more than a method of raisi
money: it is definitely a method
evangelism because when peo
pledge they at once become more
terested in the church and beco
part of the church.

We should not hesitate to ask
parents of children in the chu

ool to contribute to the church
lget. That request may be the
ns of drawing them into a closer
tionship with the church and thus
n the way for church membership.
should not hesitate to go to the
ple who came to church once or
e and signed our guest book and
n came after that only now and
n. Perhaps they are wondering
t sort of impression they made on
people of our church, and they are
ting for some indication that they
part of the group. The visitor from
church who asks for a pledge may
vince them.

The church should not be reluctant
sk the family who turned toward
church in the hour when death in-
ed their home, or the young couple
were united in marriage at the
r, or the parents who had their
ld or children baptized at the
rch font, or the young couple
se child is enrolled in the nursery.
se are all potential givers to the
rch, to be sure, but more than
, they are also potential members
can be drawn into the church
ily by asking them to come to
rch bringing a gift, or as one man
ased it to me, "paying their own
."

People are more apt to attend
rch services when they give to the
rch. A woman said to me, "I go to
rch more often since I have some
rch envelopes on my dresser re-
nding me each week to go." Church
nces can be a means of evange-
n.

Moreover, church finance ought to
a means of education. Here is a time to tell the people of the parish what the church proposes to do the following year in its teaching, preaching, and witnessing functions. Many folk in the parish are not aware of the outward reach of the church, or that the church does anything in the community other than hold services each week and maintain a church school. Beyond that, the program of the church is a blank to many people. They know little or nothing of the missionary outreach of the local church as it works through denominational channels; they know nothing of the hospitals, homes, and orphanages maintained by the church as a whole; they are not aware of what is being done for youth and old folk; they know nothing about the work of the pastor in calling, counseling, teaching, running the parish. What an opportunity to teach the people of the parish what the church is doing and standing for.

Certainly an informed people will be a more and better participating people; and if this information is presented along with the request to support the program, then knowledge is buttressed with financial support, which turns information into deeds. And think of the potential members of the future which we would have if only we would take time to tell the older youth of our church school what the church budget means in terms of service and outreach. Most youth, even after they have joined the church, are somewhat ignorant of what the church does and stands for. Surely no clearer indication in a concise form could be found than a statement of what the church feels is important enough to spend money to accomplish. We said above that everyone should be asked to pledge to the budget. Surely, this should include youth whose education in what belonging to a church means will be increased through knowledge of and participation in the financial program of the church.

Pledges ought to be statements of intentions rather than promissory notes. How frequently a church financial drive is stymied by people who reply, "I don't want to make a pledge to the church because I might not be able to fulfil it," and thus they build a wall around themselves that makes it less likely that they will become interested in the church or know anything of what the church is doing. The person who makes such a reply to a request for a pledge has effectually shut himself off from a closer relationship to the church.

Therefore, to avoid such situations, people need to be disarmed of their favorite weapon, and this can be done by insisting that the pledge to the church is not a promissory note, collectible at a court of law, but simply a statement of what they, *under normal circumstances,* will give to the church that year.

Everyone who is asked to contribute to the finances of the church through a pledge should also be told that the pledge can be canceled by writing a note to the financial secretary. The church pledge can be an avenue down which people may walk to fuller participation in church life, but unless it can be regarded less as a hard-and-fast contract and more of a promise between friends, the request for a pledge to the church may be a barrier in the path of a prospective member or constituent.

The church needs money to pay its bills and spread the message to which it is committed. In our present economy, money is a necessity to the church. Ours is the task of teaching people to regard it as what someone has called "negotiable personality"—that is, we must teach our people that when they give to the financial support of the church they are giving a part of themselves to do for them what they cannot do themselves.

Our churches can be put on a sound financial basis if the approach to money is maintained on a Christian basis. True, a church must exercise common sense and be as wise as the children of the dark: it must not overreach its financial strength and plunge head-over-heels into debt or be chained to an impossible program. But where the budget is drawn with wisdom and faith and presented in the spirit that life is stewardship and stewardship is life, then with God's Holy Spirit guiding us, our churches will draw people into their fellowship, educate the young and the old, and create enough interest and knowledge to underwrite a church budget.

homiletics

Never Lose Heart

A Sermon by W. RALPH WARD, Jr.

The One who can always hush the circumstances screaming "despair" is God. The pastor of Mount Lebanon Methodist Church, Pittsburgh, Pa., takes his text from II Corinthians 4:1.

Therefore, being engaged in this service by the mercy of God, we do not lose heart (R.S.V.).

ONE of the most severe temptations of life is despair. A giant of unyielding strength, it strikes at the very root of our being and destroys in us the desire to live.

In a world of trying diseases and afflictions, it is perhaps the worst. A person can stand almost anything until he loses heart.

As a minister I have seen people suffering severe pain and physical anguish. I have seen them endure prolonged illness and isolation, but I have again and again found them radiant in personality, because with all of the weight they carried they did not lose heart. There was something in them that pain was never able to reach.

I have been near to people when they have lost loved ones—in one instance a father, again it was a mother, this time a son in service, and again young parents losing a child. I have seen death leave people stunned and speechless. I have seen grief cut them like a knife, but I have seen them come through, because it did not break their spirit and cause them to lose heart.

Disappointment is surely one of the most severe ills of life. I have known persons to set their heart on some goal, some position, some election, and I have seen them anticipate the thrill and satisfaction of ultimate achievement, only at the last moment to have some unanticipated factor enter and the whole thing fall flatter than a pricked balloon. But somehow this disappointment, shattering as it has been to them, did not make them lose heart, and they have in magnificent manner risen high above it.

I have been near to people in times of personal disaster. I saw a man carried off to prison by reason of fraudulent accounting in his bank, a man at that time highly respected in his church and among his fellow men, yet I witnessed this individual and his family face this severe disaster without losing heart. I went with his wife again and again as she visited him in prison, and I was there when he came out and began life anew, and I witnessed his re-establishment in his own community because, tragic though his mistake was, it never brought him to despair nor broke the spirit of his wife or closest friends.

A minister does not preach long until he goes through with someone, at times even himself, experiences of extreme doubt and skepticism about God, about the ultimate triumph of goodness, about the value of persons, about the significance of the church of one's choice, but if this doubt and skepticism do not make a person lose heart, then these clouds have a way of passing, and one comes out into the sunlight of a more certain and secure faith in spiritual realities.

The plague of life is not these outer circumstances, devastating and overwhelming as they are, but a virus that has a way of getting at the inner life and taking the heart out of a person. Thus some people who have the most —good health, fine position, means of surrounding themselves with all of life's necessities and many of life's luxuries—live lives of mediocrity and unhappiness, finding no comfort i their yesterdays and no hope in the tomorrows. Why? Because they hav lost heart, they have fallen into d spair. They have lost their courag and become the victims of inner spiri ual attack.

A woman writing to her ministe put the situation sharply when sh said: "The worst enemy of women t day is depression. Not the kind tha comes when there is some real caus for it, some sorrow or illness, but ju an utterly all-gone feeling. Not ju the common garden variety of blue that one has when one is 'liverish,' a the English say (at such times on needs a pill or a prayer or both), bu the blue devil that takes the joy ou of life. It comes when nothing is an more wrong than usual and plays hol It makes us restless, and we go place trying to get away from it, runnin ourselves ragged, but it follows u like our shadow. It is so hard to fin anything to live for. Other peop seem to be happy, and we are mise able. Life seems flat, stale, tasteless, a if all the juice had been squeezed ou of it, leaving only the rind."

Not only the worst enemy o women, despair is the worst enemy o men and of us all, regardless of ag So one man, eminently successful i his own calling, wrote, "No da passes without strong temptation t give up."

One thing we ought to know if w are faoing the threat of despair is tha we march in a noble company. No only the lowest valleys are threatene by storms of cloud and wind, but like wise the highest peaks. We idealiz overmuch at times, I am afraid, th

at characters as persons free from pair, heartache, and futility.
But close scrutiny of their lives ws that the more their spirits tow- d the more they were threatened by severest storms. The man who er dares the long high climb never ers the threat of falling. So the son who never dares a great faith, reat hope, and an abiding trust, never suffer the dangers of pair and a broken heart, but at the e time he will never know the of high spiritual achievement.
Moses could have remained as a pherd with Jethro's flocks and er suffered the frustrations of raoh and the abuse of those he trying to liberate from bondage. he chose to follow the voice of , and while he knew an intimate wship with God, he also came to w the depths of despair and dis- ragement. More than once in his Moses cried out to God saying, hat shall I do?" In our despair we e fellowship with him.
r there is Jeremiah. Called of God e a prophet of Israel, the seal of 's approval seemed early to be n him. Yet was there ever a man orn emotionally, so discouraged, sed, fearful of failure, and at es disillusioned as Jeremiah? Fac- the deplorable situations of his and his apparent lack of power lo anything about them, he cried, *e heart within me is broken . . .* again, *Why is my pain perpetual, wound incurable, refusing to be led? Wilt thou really be to me a treacherous brook, like waters are not sure?* (Gordon trans.)

Here is one of the true spiritual giants of history living near to the breaking point, as a thirsty man who must be relieved but who sees no relief in sight.

We speak of Paul as the great apostle. We talk of him as a warrior for Christ, a militant crusader, as a man of dynamic action and creative ability. Yet on one occasion he describes his situation as follows, using the editorial "we," *for we were so utterly, unbearably crushed that we despaired of life itself. Why, we felt that we had received the sentence of death.*

And there was one greater than Paul who, as the dark shadows of one afternoon fell about Him and His earthly life ebbed slowly away, cried out saying, *My God, my God, why hast thou forsaken me?*

So if the giant of despair is pulling at you today, do not give in to him readily. Those who have been spiritually discouraged, who have been crushed by life, disappointed and threatened, are not few but many. In fact, everyone has this issue on his hands sooner or later. As a line from Marc Connelley's *Green Pastures* puts it, "Even bein' God ain't no bed of roses." Or as Isaiah said of God, *In all* [our] *affliction he is afflicted.*

The important matter for us to grasp, however, is not the universality of this tendency to despair, but the fact that we do not have to give in to it. Listen again to Paul, who came close to despairing of life as he says, *"Therefore, being engaged in this service by the mercy of God, we do not lose heart. . . . We are afflicted in every way, but not crushed; perplexed, but not driven to despair.* And, as though to amplify, he adds, *So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day.*

What Paul is insisting on here is that he and his fellow Christians have found a way of life that keeps one from losing heart. Everything could happen, and yet despair would not conquer. What, we ask, is the secret of this?

For one thing, the mind was so fixed that the heart could not be shaken. Basically it is our mental attitude that makes our good spirit. We lose our grip on the deep realities of life, and then our inner life begins to fly apart. Paul once admonished his friends, *Set your minds on things that are above.* This he had been able to do. Thus, though personal affliction and disappointment might shake him to the depths of his being, his spirit remained firm, for, *we look not at the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal.*

When you are downhearted and discouraged, feeling that there is nothing to live for, ask yourself, "What is it I really have my mind on?" Of course, if we have our mind only on ourselves, our own situation, the conditions that surround us, our own personal hopes and ambitions, we shall quickly be in desperate straits.

Thinking only of myself I would be disheartened at any time!

For example, thinking only of ourselves when sickness comes suddenly or the threat of some dread disease, we are sure to go to pieces. Death and dying, if we think only of them, are terrifying.

Or, for example, consider the matter of time. See how much we have to do. Think now about yourself and how life has sped by these recent years, and you will come desperately near to losing heart in just a matter of moments. Or let yourself begin to think about yourself in comparison to others and see how quickly you get into the dumps. What chance have you against the person who has made the highest grades in your class? What chance have you of ever coming up with your contemporary who at forty or fifty years of age is now at the top of his group while you are just on the first or second step of the ladder marked success? To contemplate that situation for a moment leaves the heart of any of us cold with fear.

But for just a moment now see how different it all is when your mind is on something other than yourself. Remember how it was when you had on that football suit and knew nothing of your bruised hands and face until the game was all over. Or recall some of the stories of men on the battlefield all shot to pieces, fighting on and

on and coming through at last, heroes, winners of the highest medals, never aware for a moment of what was happening to them, thinking only of doing the job they had to do.

So Paul, *engaged in this service by the mercy of God,* had no time to think about himself and therefore did not lose heart. His mind was set on the more important, the more permanent, thing. He was filled only with the thought of being a servant of Christ, and he found such satisfaction in having some small part in bearing witness to the power of this new religion that was transforming men and society that he was immune to the threats of his own personal circumstance.

Just so, if our minds are *set on things that are above,* those factors so destructive to the inner life forever playing about us shall have little or no influence upon us.

Recently there has come into my hands a little volume that ought to be required reading for us all. It is Dr. Frank Laubach's *Wake Up or Blow Up* (Fleming H. Revell). It was written during Christmas (1950) in feverish haste with deep appeal to the Christian conscience to use our religious faith to save ourselves and our generation from irreparable disaster.

Dr. Laubach is one of the most interesting personalities of our time. His entire life has been given to missionary evangelism and education among some of the most primitive peoples of the globe. When he was undertaking work in the Philippine Islands among the fierce Moros tribe whom no missionary had ever been able to touch, he wrote in his diary (dated January 3, 1930), "I feel as I look back over the year, that it would have been impossible to have held much more without breaking with sheer joy. It was the lonesomest year, in some ways the hardest year, of my life, but the most gloriously full of voices from heaven" (*Letters by a Modern Mystic,* Student Volunteer Movement).

So in the lonesomest year of his life he felt the continuing presence of God because his mission was more important to him than preoccupation with his personal feelings. Had personal feelings been given priority, one doubts that he would ever have gone to the Philippine Islands, let alone leave his wife and fellow workers, to isolate himself among these people whom to work among seemed such a hopeless task.

And so it shall be with us. When a person lying upon a bed of pain or facing an uncertain tomorrow takes up the Book of Life and reads, *Whatever is true . . . whatever is just, whatever is pure, whatever is lovely, whatever is gracious . . . think about these things,* even then though the outer body is perishing, there comes an inner assurance that all things can work together for good to them that love God.

When we put our trust in the assurance that not the length of our days but the use we put them to is what counts, then the fear of disease and death will not have such a grip on us. When we put our trust not in the gadgets, the wealth, or the power we can accumulate, to show ourselves the equal of or superior to our neighbors, but in the value of a life well lived, a job well done, a service faithfully rendered, regardless of the results in terms of money or its equivalent, we will immediately rise above jealousy, insecurity, and fear that so often take the heart out of us.

I doubt if for anyone there is a way out of the trouble or grief you face. In fact, I am sure there is not, but as Dr. Daniel Poling once said, "There is a way through." This is the way Christ found through Gethsemane and Calvary, as he suffered with his heart fixed on God.

When our minds are fixed not on what we do not have but on what we have, when we are grateful for our blessings rather than resentful about our shortcomings, when we are joyful in our triumphs, small though they be, rather than complaining about our disappointments, then we shall be in that "service" where by the mercy of God we do not lose heart.

A letter once came to the desk of the famous editor Horace Greeley from a woman who said: "Our church is in dire financial straits. We have tried every device to keep it going—fairs, strawberry festivals, oyster suppers, donkey parties, turkey banquets, Japanese weddings, mock marriages, and box socials. Will you please tell us, Dr. Greeley, what we can do to keep our struggling church from disbanding?" He replied, "Try religion!"

Paul, like so many of us, faced again and again circumstances that threatened to disband, yea, destroy his life. But along the way he had met God in the face of Jesus Christ and that made all of the difference. He had found something that forever kept him from losing heart.

This I hold out for you. Do not wait now for God to come to you. God is already here, an infinite resource welling up within you so that your heart need not be troubled or afraid.

It is told (in Daniel L. Poling's *Youth and Life,* 1929) that in one of the darkest hours of the American Revolution, with the enemy everywhere in triumph, the stout heart of a certain general failed him, and he cried out in the presence of George Washington, "We are lost! All is lost!" Washington, with a calmness and certitude which spoke with unusual authority, said, "Sir, you do not know the resources and the genius of liberty."

Never lose heart! No one of us knows the infinite resources and the genius of God for saving the lost cause, the lost hope, the fading dream, the suffering body, or the disappointed soul. His power is beyond our knowing, his ways are not our ways. In wonderful ways beyond our power to know or think, he can put new life into us; he can assure us of the sunrise though the darkness has so recently fallen.

Put your trust in God, your faith not in the things that are seen, but in the things that are unseen. If I might paraphrase Tennyson's "The Ancient Sage," he would say to us:

Faith sees the best that glimmers thro' the worst,
Faith feels the sun is hid, but for a night,
Faith spies the summer thro' the winter bud,
Faith tastes the fruit before the blossom falls.
Faith hears the lark within the songless egg,
Faith finds the fountain where the wail'd "Mirage!"

LENTEN PREACHING--II

Part Two of the Lenten Calendar, presenting ideas for worship and preaching, includes the period extending from the Week of Dedication (March 9-16) to the Saturday of Holy Week (April 12). Part One appeared in the January issue, page 20.

Week of Dedication

larch 9-16. The week of dedication should make possible practical expression of Christian living in daily life. If it ossible the people of the church should be arranged in ll geographical groups or cells that could meet several s during this week. Possibly the women could have a fee hour" in the mornings of this week for prayer and y. It would be much preferable if the entire family could nge to meet in one home in each neighborhood for an r, say, from 7 to 8 P.M., at a time when the children could resent.

he theme for the cell group meetings during Week of ication might be "The Code of a Christian." The text the thought of the week could be found in James 1:22: *e doers of the word, and not hearers only* . . . A group aymen and ministers in the Des Moines Area have pre- d a leaflet entitled "The Fellowship of Christian Service Iethodist Churches." This four-page leaflet can be secured n the Area Office, 615 Tenth Street, Des Moines, Iowa id self-addressed, stamped envelope). It is divided into n sections under the theme "The Code of a Christian." h section provides significant areas for group discussion prayer. Under each of the following headings are found tive suggestions as to what a Christian would do in daily (1) in his devotional life; (2) by his personal example; in his relationship to his church; (4) in his evangelistic e; (5) in his stewardship of money, time, and life; in his love for the home; and (7) in his community.

the suggestions found in this leaflet are followed during Week of Dedication in the meeting of cell groups, neigh- ıood groups, Sunday school classes, prayer circles, or r suitable groups, it will greatly bless the church, for y will find the dedication of their lives applied in prac- l methods of expression.

The Voice of Jesus

larch 23, Fourth Sunday in Lent. Acts 10:23-33; e 10:38-42. The sermon text might be: *all . . . wondered he gracious words which proceeded out of his mouth.*

Vhen men heard Jesus speak they said, *Never man spake this man.* After Jesus had given that "pattern for living" Matthew which we call the Sermon on the Mount, *the ple were astonished at his doctrine: For he taught them ne having authority, and not as the scribes.* The scribes ed on the memorized traditions and rules of the Torah. y were but recordings of original "voices of authority," Jesus spoke out of his own experience and relationship God. He had absorbed the wisdom of the past and put it ew garments. He said, *Ye have heard that it was said by n of old time . . . But I say unto you.* What did Jesus' e express?

esus' voice expressed *joyousness* and *hope.* The New tament is the most joyful book in the world—it opens with joy over the birth of Jesus and ends with a superb picture of the multitudes which no man could number singing the Hallelujah Chorus. Even when a company of friends gathered about Jesus at a farewell supper, he said to them: *These things have I spoken unto you, that my joy might remain within you, and that your joy might be full.* If we have thought of Jesus largely in terms of sorrowful self-sacrifice, we should hear him say, *be of good cheer; I have overcome the world.* Our churches should be filled with people seeking to secure in their lives the joy that the Savior can grant. The most significant fact about his joy is that the sources of it were not at the mercy of men or circumstance.

The voice of Jesus also expressed *hope.* There was little to be hopeful or optimistic about in the world in which he lived. His people were under subjection in the smallest corner of the Roman Empire. Rome ruled with a hard, firm, and steady hand. Yet we do not find a pessimistic note in any of Jesus' teachings. They all look to the future, to the day when the darkness of the present hour will be past. He declares that God is immeasurably good, exceeding abundantly above all we can think or ask.

That is why he told the parable of the Sower and the Seed. He tells us that even though three-quarters of his work falls on poor ground and is lost he is sure that one-quarter will come to glorious fruition. That is why he told the story of the Mustard Seed. That is why he spoke of his gospel as leaven that would ferment the entire pan of dough. If tares and wheat are seen competing in the world, Jesus never expects the tares to win the victory. He knows that the wheat will win.

Are joy and hope central in your life? Can you say with Paul, . . . *I am persuaded, that neither death, nor life, nor angels, nor principalities, nor power, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord?*

The Vocabulary of Jesus

March 30, Passion Sunday. Hebrews 9:11-15; Mark 10:32-45. The text for this day is *wist ye not that I must be about my Father's business* (Luke 2:49). There are characteristic words in the vocabularies of all men. In the New Testament the characteristic word of Mark is *straightway,* of John *love,* of Paul *justification.* The characteristic word of Jesus is *must.* This word appears many times in Jesus' language. Jesus recognized that his life was a part of God's plan for the salvation of the world. He said, *I must preach the kingdom of God* . . . His idea of the kingdom was one of righteousness, justice, mercy, love. He desired to win all men to that kingdom. He said *other sheep I have, which are not of this fold: them also must I bring* . . . He was overwhelmed by a divine compulsion. He had a "growing concern."

It is evident as we read the life of Jesus in the Gospel nar-

ratives that he always recognized the necessity of a moral imperative. Certainly that must be the call to every Christian today. When integrity is tarnished and morality is wavering, we need to have the recognition of the moral imperatives of Jesus that we *must* be followers, believers in Christ and his way.

The Messiah

April 6, Palm Sunday. Philemon 2:5-11; Mark 11:1-11. Nothing could be more dramatic in its symbolism than the triumphal entry of Jesus into Jerusalem. The central hymn of Palm Sunday is "All glory, laud, and honor" (No. 128, *The Methodist Hymnal*). This hymn in its Latin origin has been used in the Palm Sunday procession since the eighth century and is still used in the Roman Catholic Church. Since its translation in the nineteenth century, it has become the favorite of all churches.

We find in the Book of Worship (pp. 171-173) scripture sentences and prayers for use in the Palm Sunday service. The most obvious scripture lesson for this day is the story of the triumphal entry, Matthew 21:1-11, and its parallels in the other Gospels. The central theme of this day should be Jesus the Messiah. It was a day of decision. There was a desperate hope in the plan of Jesus as he set face stedfastly to go to Jerusalem. This day Jesus, acclaimed as the Messiah, entered the city of Jerusalem and set into motion events that have made this week the most momentous in all of history. If we would rest on the historical records of the New Testament, it seems evident that the events of Holy Week—beginning with Palm Sunday, punctuated by a cross, and culminating in the resurrection—loomed far larger in the eyes of the disciples and the faith of the early church than all other events of his brief life and briefer ministry. And rightly so, for it is in the events of this week that we find the secret of the establishment of Christianity and its survival over the pagan religions of the Roman Empire.

What was the special meaning of the term Messiah to the Jews? Trace the development of their "doctrine of deliverance." What did Messiahship mean to Jesus? How did Jesus regard himself as a part of the national picture of hope? Did he claim to be the Messiah? It is evident that Jesus shared the Jewish hope of deliverance from evil and the coming of a new and better age. He referred to this hope as *the kingdom of God.* He increasingly became convinced that he was the Messiah, the one who was to usher in that kingdom.

Matthew records this one clear statement: *All things are delivered unto me of my Father: and no one knows the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.* But it became clearly evident that Jesus' conception of Messiahship and that of the Jewish people and nation were unalterably opposed. While the national leadership felt their destiny would be assured by the sword and material power, Jesus was convinced that it would be brought in by love and spiritual power.

How does this basic Christian concept apply to today's world? Even though his disciples could not grasp the idea of such a kingdom of love and service, Jesus still held to his convictions to the end. Through it all he fought his way to a new interpretation of the word "messiah." It involved the ideas of service, sacrifice, love. *Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.*

The desperate plan of Jesus to appeal to the authorities in Jerusalem that they might accept his plan for a national change of attitude toward their enemies was based on his conviction of the meaning of Messiahship. He knew the odds were against him. He knew that the triumphal entry was not enough. It was too easy. It did not dig deep enough or soar high enough. It was undiscerning acceptance rather than personal commitment. It was impulsive consent rather than heart-felt conviction. It failed to disclose the beauty and the practicability of forgiveness, self-sacrifice, redeeming love. The easy triumph of Palm Sunday could not be a substitute for the hard triumphs of Gethsemane, Calvary, and the empty tomb. Messiahship, Jesus knew, must be synonymous with self-sacrifice.

How then are we to accept Jesus as the Messiah? We too have a mandate for a mission. As Christians we must be as decisive and fervent in our faith as was Jesus when he chose the path that led down the Jordan Valley to Jericho and Jerusalem. Today there can be no easy compromise with the forces of evil. As Jesus said to his disciples he says to us, *Are ye able to drink the cup that I shall drink of?*

On Palm Sunday evening the special series of services for Holy Week should begin. It would be fitting for the choir of the church or for a mass choir, if various churches in the community are co-operating in the week's services, to present a cantata. The Palm Sunday evening service might also be characterized by a reading of Matthew 26 and 27 which would take the place of any spoken message on that night.

Day of Authority

April 7. Services should be held either each noon or each evening of Holy Week. If the church is located in a downtown area, noontime services may be held in the church or a public building. Evening services may be held in addition to the noontime services. If it is possible for the ministerial association or for a group of churches to co-operate in these services, their effectiveness can usually be increased. On pages 174 and 175 of the Book of Worship are suggestive prayers for Holy Week services.

The series of services during Holy Week should follow the events of each day in that week. It is needful in our day that we relive the struggles within the soul and heart of Jesus, the disciples, and those who played active parts in this drama.

Monday is the day of *authority*. The most important act of this day and the most daring one is the cleansing of the temple. Here we find the Christ of strength and courage who dares to defy the money-changers who have defiled his Father's house. Read the accounts of the temple cleansing in Matthew 21:12-17; Mark 11:15-19; and Luke 19:45-48.

On Monday evening we see a great contrast. Here Jesus returns to the quiet of Bethany (Matthew 21:17). While he is with his friends, the temple authorities are hastening to find a secluded spot in Jerusalem where they might plot his death.

Day of Controversy

April 8. The scriptural background for this day's activities are found in Matthew 21:23-27; Mark 11:27-33 and 12:13-34 and Luke 20:1-8. We see the Jewish leaders challenging the authority of Christ. Five questions are asked the Master concerning his authority. Instead of answering the questions Jesus skilfully turns them and places his questioners in the disagreeable position of widening the chasm between themselves.

Day of Retirement

April 9. There appears to be only one event on Wednesday of Holy Week. This is his anointing in the house of Simon the

er by a woman with an alabaster cruse of precious oint-
nt. The scriptural background for this event is found in
tthew 26:6-16 and Mark 14:3-11. While Jesus is spending
day quietly, the scribes and elders and chief priests have
n making their lists of complaints against him that
might formally place them and secure his death. Later
that evening we find they are joined by one of the group
disciples from Bethany, Judas, who leaves the fellowship
the Christ to give the information that will make it
sible for his Master to be taken. The scriptural record of
act is found in Luke 22:3-6.

Maundy Thursday, Day of the Passover

April 10. The noontime service could center on the prep-
tion of Jesus to share the passover feast with his disciples
the Upper Room. The scriptural record is found in
tthew 26:17-19; Mark 14:12-25; and Luke 22:47-52.
Every Church should observe the communion service on
anniversary of the "breaking of bread" and "sharing of
cup" in the Upper Room. Many have found great value
a two hour "Silent Communion" on Thursday evening. In-
family groups to come for meditation and remain as
g as they desire. The church should be in candlelight
the organist should play softly. In serving communion
family groups the pastor has a significant opportunity for
ring in family dedications to Christ and Christian living.
this service be without spoken word or announcement.
still speaks to many through the *still, small voice.* We
uld give him the opportunity.

Good Friday, Day of Suffering

April 11. This day has been called Good Friday because
goodness of God was manifested in the redemption of
n through the death of his only Son. The traditional ob-
vance of Good Friday in Protestantism has been the
ee-hour service of worship from noon until three o'clock,
se being the hours when Jesus hung upon the cross. In
Book of Worship (pp. 63-71) is a three-hour service
ed upon the seven last words of Jesus. If it is possible
the Protestant churches of the community to unite in
observance of this traditional service, it will be a time
spiritual blessing. If there are not sufficient ministers to
e one of the seven last words, there are laymen who can
these words justice.

The first word is the word of *intercession.* It is the word that Jesus speaks in behalf of his enemies and reveals the forgiveness of Christ and of God for he says, *Father, forgive them; for they know not what they do.* The scripture lesson is Luke 23:32-38.

The second word from the cross is the word of *authority.* It is Jesus' word for those who are penitent and come to him for forgiveness. He said, *Verily I say unto thee, To day shalt thou be with me in paradise.* The scripture lesson is Luke 23:39-43.

The third word on the cross is the word of *remembrance.* Jesus looks upon his mother and upon the disciple he loved and said, *Woman, behold thy son! . . . Behold thy mother!* The scripture reading is John 19:25-27.

The next word from the cross is the word of *loneliness.* In the depths of physical pain and the desertion of his followers, Jesus gives vent to the crying loneliness of his heart as he cries, *My God, my God, why hast thou forsaken me?* The scripture lesson is Mark 15:33-34.

The fifth word from the cross is the word of *suffering.* He cries out in the agony of physical suffering: *I thirst.* Read John 19:28-29.

The sixth word from the cross is the word of *victory.* Jesus cries, *It is finished.* John 19:30.

The last word is the word of *confidence* in the eternal goodness and care of God. It is the word of refuge as Jesus says, *Father, into thy hands I commend my spirit.* Read for the scripture lesson Luke 23:44-49.

Saturday, Easter Even

April 12. Holy Saturday was historically observed in the early church as a time of baptism and confirmation. There would be an all night vigil preceding the early Easter communion. Even as baptism signified for these early Christians their death unto sin, their first communion signified their resurrection with Christ into newness of life. It would be well to return at least a portion of the historic significance of Holy Saturday to the modern church. Adult membership classes are normally held during the Lenten season as well as classes for children and youth. Saturday evening might be a time for a closing session of these classes on the meaning of the vows of membership and of the sacraments of the church. At the close of this period of sharing those to be received at a special early service on Easter morning might receive Holy Communion together inasmuch as Holy Communion is not usually observed in the churches on Easter.

Liturgical Question Box

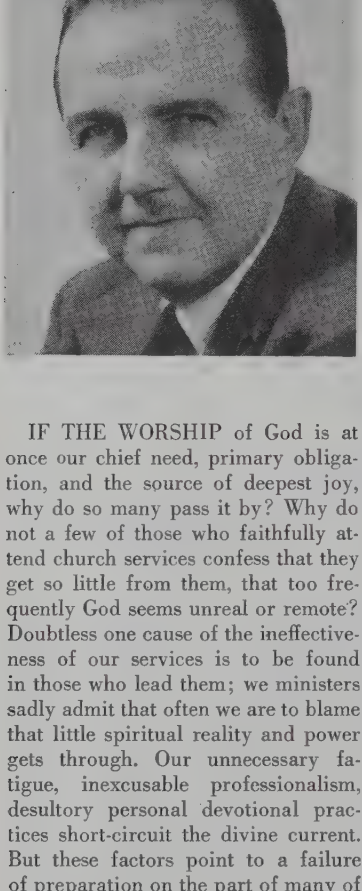
QUESTIONS: *What official publication of The Methodist urch designates the proper color of the paraments? When church festivals fall on the same day, which takes prece-nce in color? What is the proper place for the candles and es on the altar?*

ANSWER: There is no official publication which designates proper colors. The Book of Worship gives the seasons, t does not tell the colors. Therefore in this, as in other rgical matters, the Methodist minister is free to choose own authority. Thomas A. Stafford's excellent book *Chris-n Symbolism in the Evangelical Churches* (Abingdon-kesbury Press, 1942) is as near official as we can get. I ggest that it be followed in this matter.

Regarding the overlapping of festivals, we may follow the e of the Anglican Church: great festivals precede lesser es. Thus Holy Communion, which is not a festival but the normal Sunday service, always partakes of the color of the season. Generally Methodists do not pay too much attention to this matter of "transference." I suggest that those who wish to follow a rule consistently should obtain a liturgical calendar from an Episcopal supply house and follow the directions. In my church the sexton faithfully keeps up with his calendar and sees that all is in order.

As to the last question, I suggest that the candles and vases be placed on the retable (narrow shelf resting on the table), if there is one. If none is present, then put them on the table and elevate the cross so that it receives due prominence.

It is well to do all things *in decency and in order.* It helps us to worship in other churches if we follow a uniform system. For this reason I believe the General Conference should make recommendations regarding ceremonials in our churches.—***R. P. Marshall***



Are You Ready for Worship?

By DAVID A. MacLENNAN

Regarding one's fellow man as "brother" is an essential part of preparin for the worship of God the Father. This is the second article in the seri on "Invitation to Worship." The author is professor of Preaching and Pastor Care in Yale Divinity School, New Haven, Conn.

IF THE WORSHIP of God is at once our chief need, primary obligation, and the source of deepest joy, why do so many pass it by? Why do not a few of those who faithfully attend church services confess that they get so little from them, that too frequently God seems unreal or remote? Doubtless one cause of the ineffectiveness of our services is to be found in those who lead them; we ministers sadly admit that often we are to blame that little spiritual reality and power gets through. Our unnecessary fatigue, inexcusable professionalism, desultory personal devotional practices short-circuit the divine current. But these factors point to a failure of preparation on the part of many of us, ministers and lay folk alike.

Centuries ago a Hebrew poet sang joyously of his radiant fellowship with God (see Psalm 16). In an age of aggressive idolatry, he made vital response to the divine reality and found in worship life's glorious and durable satisfaction. In simple words he disclosed the secret: *I have set the Lord always before me.* Therefore he declared that God would show him *the path of life,* bestow *fulness of life,* and assure him of *pleasures for evermore.*

You and I may have such an experience. God wants to be gracious. He is the cause of our seeking as well as the goal of our search.

Whoso draws near, through gropings dim,
God will advance a blazing mile to him.

But we must draw near. God takes the initiative, but we have our part in completing the transaction. Our part consists of worthy preparation. True, we cannot turn on the sun when we desire its warmth and light to enter our homes, but we can and must raise the blinds, draw back the curtains, push back any shutters. "Prepare ye the way of the Lord" applies to the soul that would practice his presence no less than to the ardent trail blaser for the coming of his kingdom. Jesus insisted that adequate preparation was prerequisite to the enjoyment of any good. No man attends a wedding, He said, without preparing himself.

How can we prepare ourselves for meeting Him who has promised to come to us, when we join with others in His name and spirit?

1) We can prepare our minds by disarming them of all that frets and burdens them. Reverence grows in an atmosphere of orderliness and quiet. Agitated about many concerns, we need to engage deliberately in a kind of mental disarmament, to "be still and know" that God is, that he overrules the stupid and sinful designs of wayward men, that he is able to govern his world and to make us more than conquerors over every foe of our peace and usefulness.

Is not part of such preparation avoidance of undue fatigue? Too little rest the night before, or a frantic rush to church makes it difficult to offer our best to him who gives his best to us. On the other hand, we can stroll so casually—spiritually speaking—into our most important interview that we miss its significance a leave as we came. "I was in the spi on the Lord's day," said the seer w left us the Book of Revelation. O may be sure that it was the ho spirit of reverent expectancy. often we saunter into this tremendo and mysterious wonder, and then a why it meant so little. That very wo "saunter" comes from the Fren *saint terre*—holy ground! In th sense, Moses sauntered by the bur ing bush, and in awe trod on ho ground. Now the word "saunte means to walk in leisurely fashi without destination. But we have destination, and the pilgrimage the to requires preparation of mind a heart.

2) Essential also if we would fi the Lord of life and love ever befo us in worship and in every activity our days is moral preparation. O Lord was insistent about this: . . . *you are offering your gift at the alt and there remember that your broth has something against you, leave yo gift there before the altar and g first be reconciled to your broth and then come and offer your g* (Matt. 5:23, 24, R.S.V.).

Not always can we perfectly su ceed in such endeavor, but always can and must go the second and thi mile to effect such reconciliation. O loving and righteous Father w knows the secrets of all hearts mu be saddened as he sees the cherish grudges, the unconfessed sins agai our fellow souls, the bitter rese ments, the envy, and all uncharitab ness in our souls as we outward

te our hearts in his worship. How
I set the Lord always before me
l go down from his temple justi-
l if I have refused the claims of
ıple justice and mercy in my own
ıtionships with others?
f a man say, I love God, and hateth brother, he is a liar. When we
ıt a door against a brother, we
ıt out the Elder Brother. It was
y when Isaiah became aware of his
n moral failure and resolved to do
nething drastic about it that he
s cleansed as by fire and heard the
ine voice.
Amos transmitted an authentic
rd of God when he reported the
ernal repudiating the worship of
ethical men:

ate, I spurn your feasts,
d I take no pleasure in your festal
atherings.
. . . . . .
ke away from me the noise of your
ongs,
d to the melody of your lyres I will
ot listen.
t let justice roll down like waters.
d righteousness like a perennial
tream. (Smith trans.)

There may be a false peace of rit-
l, and it may be less costly to
ild a cathedral than a noble society,
t the antithesis need not exist.
ue worship is no false peace, nor
it an escape from the necessity of
aling realistically with personal and
cial issues. Yet the prophetic warn-
g is needed: God is often unreal
d our worship ineffectual because
will not face our moral problems
d with his aid move toward their
ution.

3) Another type of preparation re-
ired of us contains elements already
scribed as mental and moral. It is
e spiritual preparation that sends
eagerly and expectantly to his
use, confident that whether our
notions react noticeably or not
nething immensely significant will
ke place. God will be there as he
omised, and that encounter will
ake all the difference. True, he is
near as breathing, closer than
nds and feet; at a moment, in the
inkling of a thought, in the soli-
iness of our own room, on the
ghway or in busy marts of trade
can find him near. Yet somehow
find him and are found by him in "togetherness," in the community of our brother seekers.

Arthur John Gossip once recalled how the crowds following Jesus must have cried excitedly when they saw his little boat heading for the shore. "Jesus is here!" Then Dr. Gossip told his congregation that Jesus was there. If people really felt that Christ was in church, he said, would it be possible for them to stay away?

No, it would not be possible for them to stay away, or to come and go largely as they came, untouched and unblessed. "The feast is now ready," says the Host who asks also to be our Guest. Are we ready? Have we attended to our homework, prepared ourselves in body, mind, and spirit for our spiritual worship?

Dr. M. E. Dodd, a minister of Christ serving through the Baptist communion, offers these suggestions on how to get the most out of church attendance and public worship. Simple and elementary as these may appear to the sophisticated, each has practical wisdom and scriptural warrant:

1. GO GLADLY:
I was glad when they said unto me, Let us go into the House of the Lord (Psalm 122:1).
2. WORSHIP REVERENTLY:
O come, let us worship and bow down; let us kneel before the Lord our maker (Psalm 95:6).
3. PRAY EARNESTLY:
Confess your faults one to another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much (James 5:16).
4. SING JOYFULLY:
O come, let us sing unto the Lord, let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms (Psalms 95:1-2).
5. GIVE FREELY:
Give unto the Lord the glory due unto his name; bring an offering and come into his courts (Psalm 96:8). *Freely ye have received, freely give* (Matthew 10:8).
6. LISTEN ATTENTIVELY:
Take heed what ye hear (Mark 4:24). *Wherefore my beloved brethren, let every man be swift to hear* (James 1:19). *Therefore, we ought to give the most earnest heed to the things we have heard, lest at any time we should let them slip* (Hebrews 2:1).
7. ACT UNITEDLY:
Behold, how good and pleasant it is for brethren to dwell together in unity (Psalm 133:1).
8. LIVE PEACEFULLY:
The Lord bless thee and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace (Numbers 6:24-26).
9. DO DUTIFULLY:
Be ye doers of the word, and not hearers only (James 1:22).
10. RETURN REGULARLY:
Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching (Hebrews 10:25).

Prayer for Strength

O God, who hast taught us that in quietness and in confidence shall be our strength; make us to know that thou art with us, and that with thee is help adequate to our need.

We come to thee with our sins, asking thy forgiveness.

We come with our anxieties, needing courage and confidence such as are born of trust in thee.

We come with our manifold problems, knowing that wisdom dwells in thee, and that only in thy light shall we see light.

We come with our griefs, in the assurance that thou art able to revive the fainting soul and to comfort those who are crushed.

O thou who knowest us altogether and art acquainted with all our ways, show to us thy mercy and the wonders of thy grace. Grant us peace within our hearts. Grant us light upon our way. Grant us strength sufficient for the work we have to do and the burdens we have to bear. Enable us to fight the good fight, to endure to the end, and to obtain the victory; through Jesus Christ our Lord. Amen.

—by Ernest Fremont Tittle, in *A Book of Pastoral Prayers* (Abingdon-Cokesbury)

Hymns from the Heart

An Old American Hymn

POSSIBLY the oldest surviving American hymn is, "I love Thy kingdom, Lord" (*The Methodist Hymnal*, No. 379).

This hymn was written by Timothy Dwight. Interestingly enough, there were two Timothy Dwights; both were ministers; both were New Englanders; and both were Yale presidents. This hymn was written by Timothy Dwight, Yale president from 1795-1817. Approximately eighty-five years later the other Timothy Dwight was president of Yale.

It is generally agreed that when Timothy Dwight went to Yale as its president there were only five professing Christians in the student body. That was the age of Tom Paine's "Age of Reason," and most of the students took a delight in agnosticism.

Timothy Dwight did not like this. He was a Christian. He believed that Christianity was good for students. As a result he began a revival in the chapel at Yale. Through his sermons, included in *Theology Explained and Defended*, he was able to challenge the student mind of that day. After two years of special emphasis upon Christianity, there were very few unprofessing Christians among the student body. The revival at Yale started similar revivals at Dartmouth, Amherst, and Williams.

Like so many early Americans, Timothy Dwight was a man of many interests. He was not only a college administrator, but he was a farmer, clergyman, editor, poet, legislator, author, teacher, and first-rate businessman. Though almost always in bodily pain, he lived a long life of intense activity. His pet aversion was Jeffersonian democracy, which he thought was impractical. He spent considerable effort proving his point.

While immersed in the business affairs of Yale, President Dwight edited a collection of Isaac Watts' psalms, known as *Dwight's Watts*. There were thirty-three hymns in the collection, but "I love Thy kingdom, Lord," is the only one in common usage. The hymn is based upon Psalm 137, verses 5 and 6: *If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.*

"I love Thy kingdom, Lord" almost immediately became a favorite in both Congregational and Presbyterian churches. It is the only hymn written in America during the two centuries following the landing of the Pilgrims on Plymouth Rock in current use.

Dwight came from the finest American stock. His mother was the daughter of Jonathan Edwards, firebrand preacher of colonial days. She gave

It was in a rationalistic age—a time when students delighted in agnosticism—that Yale President Timothy Dwight wrote "I Love Thy Kingdom, Lord." This hymn and two others are discussed here by the pastor of Norwood Methodist Church, Birmingham, Ala.

him instruction from books as soon as he could talk. At four he was reading the Bible; at six he entered grammar school and learned, against his fathers' wishes, Latin grammar that first year. As a man his associates thought "his knowledge nearly boundless."

Timothy Dwight was undoubtedly one of our American colonial hymnodists and educators. He died in Philadelphia in 1817.

A good organ postlude on the tune "St. Thomas" is "Postlude on St. Thomas," by G. A. Burdelle, published by Arthur P. Schmidt & Co., 120 Boyleston St., New York, N. Y.

Hymn of Solace

"In the hour of trial" (No. 274) was written by James Montgomery, the son of a Moravian minister. For thirty-one years Montgomery edited a paper called *Sheffield Iris*. He was deeply religious and gave himself freely to the cause of foreign mission and the work of the Bible Society. His religious views were broad and charitable. Twice he was imprisoned because of his political views. Yet his devotional spirit was of the holiest type. He had a fine ear for rhythm and his poetry is rich in its expression. Such poetry could come only from a true genius and a man who was consecrated to Jesus Christ. This particular hymn is based upon Luke 22:32, *But I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren.* The hymn has a special appeal to young people.

The tune "Penitence" is well adapted for solo, quartet, or congregational singing.

The Tie That Binds

"Blest be the tie that binds" (No. 416) was written by John Fawcett, a Baptist minister who was converted under the Wesleyan Methodist Movement. For a while he was a communicant of the Church of England. The hymn was written in 1722 to commemorate the determination of its author to remain with his beloved people at Waingate, England. He had received an attractive offer to a big church in London. He had decided to go because his family was increasing more rapidly than his income. The farewell sermon was preached. The household effects were loaded. The people came to bid him and his good wife good-by. Their love and tears prevailed. Dr. Fawcett sacrificed the attractions of a London pulpit for the affections of his poor but devoted flock at Waingate.

Shortly thereafter he wrote the beautiful hymn. Few men have ever written stanzas that brought comfort and gratitude to so many millions of souls. Perhaps, after all, his giving up the London pulpit in Carter's Lane was not so tragic. The love and devotion of a consecrated congregation will weigh heavily in the scales of over against money, crowds, and distinction.—***F. Fagan Thompson***

Clinical Material

*The counselee in this interview, already a victim of one "nervous breakwn," may be helped through this confused state of mind if he continues to eive the kind of attention shown here by the pastor-counselor. The editor's nments are in italics.—**Russell L. Dicks, Contributing Editor***

Guilt Feelings

George A is a man between thirty- e and forty years of age, an office rker, and the father of three sons, ed six, ten, and twelve, and one ughter, aged 2 weeks. Routine calls d been made in the home, but there d been no contact of much conse- ence except with the mother. The o older boys attended Sunday ıool and were vitally interested in e church membership class last ring when they joined church. ither parent had ever attended urch or Sunday school during the esent pastorate, in spite of the ther's statement that both she and r husband had taught Sunday ıool in their home town.

Last March the father suddenly quit s job and suffered a nervous break- wn on account of overwork. When was visited at that time, he was communicative.

Last week a neighbor to the family sited George A a few days follow- g the birth of the youngest child. e stated that he wanted her to pray r him, that he wasn't living right; wanted her to "talk to him" as a n. His former employer had been ike a father" to him. He said that wanted to get back to church and ınday school. The neighbor, a mem- r of my congregation, asked me to ll on him and "talk to him."

I called at the home. The father as not in, but his wife was very ıxious that I "talk to him." She ex- ained that her husband was "very rious minded," but not very ap- roachable; that he was in great need the present time. He was depressed, ıd couldn't seem to get straight- ıed out. She suggested that I come ver some evening and have a talk ith him, but she didn't know hether he would open up.

At the insistence of his neighbor, Mrs. W, he attended Sunday school the following Sunday, and a few days later I visited him, his wife having called and requested a visit that evening. When I arrived Mr. A, who knew I was coming, had gone out to get some gasoline for his car. His breath revealed he had had a few beers. Mrs. A excused herself.

I said, "Good evening, George."

"Hello."

"I'm sorry I'm a little later than I thought."

"When I went by your house I saw you get into your car, and thought you would probably get here before I did." Silence.

"George, I came to talk to you about your relation to Christ and to the church. You were raised in the church, weren't you?" (*This is pretty blunt. The pastor does not take time to let Mr. A feel comfortable.*)

"Yes, I was. My mother always saw that we went to church and Sunday school. I think that may be my trouble. I've had too much of it. We used to go to church every Sunday and during the week, too. She used to go to Philadelphia and everywhere to hear evangelists. Every summer I used to go to camp up in Pennsylvania where they had religious meetings and things. I think maybe I got too much of it."

"Why do you say that?" (*The question is quite general, which may be the reason he did not go on at this point.*)

"Well, I don't know." Silence.

"Where did you live then?" (*An information type question. Asked here because Mr. A has blocked.*)

"In New Jersey. My mother was a Pentecostal. She was very strict. I couldn't even go to the movies. That's what worries me now. I know that I'm not living right, but I couldn't be half and half. A Christian shouldn't smoke and drink and play cards and do things like that, but I'm afraid I can't hold out. The place I work—well, I'm just afraid I couldn't hold out, and wouldn't want to, well you know. I'd like to go to church. I really enjoy the message and all, but I get all tense when I go to church. I can't relax. It worries me a lot. I think about it all the time. The book Mrs. W gave me (by Norman Vincent Peale) says you should go to church even if you don't listen, just go and relax, but I can't. I get all tense."

"Why is that?" (*Pretty direct. This man needs help to carry his thought forward. These questions stump him.*)

"It's because I'm not living right. But I don't know what to do about it. I believe quite a bit in prayer, and things like that. The other day a bill from a company I opened, over at the place I work, had one of these little tracts in it. Now why should I have gotten that? That just wasn't an accident."

"How long have you been feeling like this, George?"

"Quite a while. I used to talk to Bill—a lot. He was a fine fellow." (Bill was a fellow worker who was psychotic. He attempted suicide, was institutionalized, released, and then moved away.) "I used to enjoy talking to him. There was a lot to him. He helped me a lot. Then I like to talk to Mrs. C (local bar proprietor). She says that I take things too seriously."

"It's helpful to talk things out." (*This was an effort to be reassuring. We would like to know if he is thinking about Bill a great deal.*)

"A preacher from Maplewood came over to see me. He talked to me a lot. He said that if I would get converted I wouldn't want to do these things any more, that the Lord would take the desire away."

"What things do you have in mind, George?" (*The pastor ignores the above. We wonder what it meant to George.*)

"Drinking and smoking and things you shouldn't do." (*This needs follow up.*)

"Where does your mother live, George?"

"Down in Gatesville [12 miles away]. She goes to the Christian Church down there. She talks to me and prays with me a lot."

"Are there other children in the family besides your brother? I know him."

"Yes, he has changed a lot. He was converted and got baptized down there. We used to go out together. He would bring a case of beer up here, and we would play cards, and all. He doesn't do that any more. He's changed a lot . . . I have another brother over at X. He is an Episcopalian. He brought his preacher over here last winter when they were starting the Episcopal Church here. But he talked to me all one evening. They wanted me to join up here. But I didn't. He doesn't drink or smoke any more. There must be something in it. . . ."

"Do you have any more brothers or sisters?"

"Yes, I have three brothers and three sisters."

"Are you the youngest?"

"The brothers are older and the sisters younger. . . ."

"How about your father? Is he living?"

"Yes."

"Where does he live?"

"Gatesville."

The silence continued for some time.

"How are your tropical fish?"

He talked about this for a while. Then continued, "But I don't have any interest in them any more. It takes a lot of time. I used to read a lot too. We have a set of Harvard Classics. I used to read poetry and stuff in them, Shakespeare, and all. I had a notebook that I copied stuff in. But I can't seem to sit down and read. I just think about this all the time."

"What are you going to do about it?" I asked.

" I don't know. I wish I knew what to do. I'd like to get back. I used to teach Sunday school and all."

"Why did you stop?"

"My wife and I were converted up there. That's when we began to teach. We used to go to the young people's meeting, and Rev. B used to call on different ones to lead in prayer, and to lead the meeting. He had called on nearly everyone, and I knew he was going to call on me next. That's when I quit. I just couldn't get up in front of everybody. I've always been that way. When I was in the seventh grade, the teacher used to make us get up and recite. I just couldn't. If I have to get up before a group, I just can't talk. She insisted. I guess she thought I would get over it. One day when she called on me, I just got up and walked out and came home. Mom tried to make me go back, but I wouldn't. I didn't go until the truant officer came and made me go back. I've always been like that. That's the reason I used to drink. The auditor would come. I'd have a bottle out in the car. When I thought he or the boss would call me in to explain something, I'd go out and take a couple of big drinks, and then I could talk to them all right. I just couldn't without it."

"Do you still use it that way?"

"Not so much. I don't drink whisky any more. Just beer. I guess it's the same stuff, though."

"How long do you go without it?"

"I went from February to the middle of March. The trouble is that when I go without it, then take a glass, I really go haywire. I guess you've just got to leave it alone."

"How long between drinks, I mean."

"Oh, I stop on the way home from work and drink two or three beers, then sometimes I'll go out again in the evening."

"Does it make you feel better?"

"Just for a while. Then I feel worse."

"Do you think you could stop?"

"I suppose I could. But why do I do it? I don't like the stuff. I take it like medicine. There must be some reason."

"What do you think the reason is?"

"I think it is an inferiority complex. I just have that sense of inferiority. I wish I knew what to do."

"I want to help you in any way that I can. Perhaps I can. Not all at once. We'll have another talk. Are yo usually home in the evening?"

"Yes. I stay home most of the tim I will certainly be frank with you.

"Good night. I'll see you soon."

Pastor's Summary: This man ha deeply lodged guilt feelings, whic probably require psychiatric trea ment. I shall visit him again to follo up certain lines. Rapport was broke when I mentioned his father. I woul like him to tell more about him. Th strict standards of his youth are bein used by him as a mask for mo deeply seated difficulties. It will b difficult for him to get psychiatr treatment because of where he live and the necessity of supporting h family. However, I think that a past must be very careful in dealing wi a person of this type. He could ve easily be turned into a religious f natic if the right cult came along direct the hostility which he is hidi as substitute objectives. If furth interviews do not build up sufficie rapport to enable him to get to th root of his difficulty, I shall urge hi to seek psychiatric help.

Editor's Summary: This is good beginning. Mr. A appears to b depressed and confused. His de problem would seem to be one feeling inadequate. He is close to b coming an alcoholic because h drinking gets out of control. If ps chiatric help were available, he wou probably benefit from a few electr shock treatments which would ma the general treatment easier. Sin it is not immediately available, th pastor should continue to see hi frequently—that is, every day if po sible.

He will talk about many things, i cluding his strong dependence up his mother and his feeling of ins curity. The drinking is purely sym tomatic, and does not need to be a tacked directly. If he wishes to jo the church, as he will sooner or late I would welcome him, but I would n urge him to do so.

This is the kind of man who go through a dramatic conversion e perience and stops drinking; it mig also drive his guilt feelings deep and solve no basic problems. I thi this man can be helped fairly easil He responded well to the pastor in t above interview.

letter will be read. Start with out-ed clichés, and it will help build morning fire.

he old cliché "I missed you at ship service Sunday" means little nothing to the reader. He knows vasn't there! The fact that he was ed might feed his ego, but it will lly induce him to resolve firmly e present the next Sunday. But t did he miss by not being pres- Why should he have come? at happened that would have par-larly interested him? If you be-e these questions irrelevant, then e is little use in sending out mail; if you cannot answer them in an resting manner, do not waste post-

Keep your letters short. If you can-word your letters in a few short agraphs, better forget about them. down and with blood, sweat, and s compose an appealing letter. t's how I do it. I know of no other .

At the end of the article is a sample er. I include it not because it is ginal (I admit adaptation) but ause I have used it and know results it can bring.

Church attendance can be built; nces can be increased; interest be aroused and the kingdom ad-ced by good, down-to-the-earth iness letters.

SAMPLE LETTER

ar (name of member):

"If music can come of pots and s, we all ought to melodize."

Music can come from pots and s. Some of our great hymns have n written by housewives while ily attending to their everyday ks.

"Do not wait until some deed of atness you can do" was written Ina Duley Ogden while taking e of her invalid father.

"I need thee every hour" was ught of by Anna S. Hawks while was dusting and cleaning her use.

These and many other worshipful gs are contained in *The Methodist mnal.* It has 654 pages of great nns. It also contains responsive dings, the official Rituals, orders of rship, ancient hymns, and canticles. l of these add to the Sunday worship service at our church.

The Bethesda Church is growing. We have a beautiful sanctuary, a good choir and organist. The sanctuary will be made more beautiful by the gracious gift of new pews by Wallace Flynn. We should have better hymns for congregational singing.

You may have thought of giving a gift to the church or a perpetual memorial in memory of a loved one but thought you could not afford it. I can think of no better way of doing either than to give a hymnal. A name-plate will be placed in each hymnal bearing the name of the donor and the person in whose memory it is presented.

The cost of each hymnal is low—only $1.65.

Why not act—NOW?

Cordially yours,

Methodism Priced Out of the Market for Rural Churches

This article is reprinted from the Wesleyan Christian Advocate *(Macon, Georgia) by permission. The author is a physician who lives in a small Georgia town.*

I make the above bold statement without fear of successful contradiction and fully conscious of the fact that in making some of the following statements I will be looked on with sympathy for my apparent ignorance.

Before going further perhaps I had best introduce myself as a country doctor; having practiced medicine for thirty-four years on the spot where I was raised and have my two sons, who are doctors, with me in a private hospital we have recently completed.

My county is purely rural; the population is approximately 12,000 people and a village of 1,200. My early recollection, the Methodists in this area predominated, and some of the great preachers in the North Georgia Conference, Revs. H. L. and Bob Edmondson and the Eakes' joined the Conference from this town and county. I have seen Methodist churches abandoned and some others sold to other denominations and they have made a success, which is fine, since we apparently had no other recourse except to retreat.

Certainly it is true, with no reflections or arguing against higher educational standards, they are getting members, building churches and good citizens while we sit by not doing our part. On our own charge, which has had six churches and only one pastor until one year ago, certainly the pastor has not been in position to visit and create much spirit of enthusiasm.

It has been necessary for us to group together to be able to bid for a preacher and, each year, we are first confronted with the question, what can you pay? I am mindful of the fact that when a young man spends the required number of years in preparation to be able to join the Conference, he feels that he must have a salary commensurate with his efforts and expenses. This the District Superintendent takes into consideration, which leads me to ask, Have we raised our educational requirements not too high, but too fast? And I am wondering when we reach the end of the way, if it will make too much difference whether we were converted under the preaching of a minister with many degrees, or under the type like my old grandfather, who has gone on to heaven a number of years ago, learned his ABC's and to read and write from the Bible. Certainly, we have made some progress in establishing full stations but many times at a sacrifice to other churches and always in those areas that can bid the highest.

I was asked recently about Methodism in our county and related some of the above facts and explained that the Baptists have some thirty churches (and many of them nice new brick), with three preachers for each church. We have six churches and two preachers.

I have given this matter much thought in the silent hours of the night riding over country roads and if this letter will create some constructive thought in helping to remedy the situation, I will accept any criticism with pleasure.—***Marcus Mashburn***

Dedication Is Sacrifice

By ARTHUR B. CARLTON

Pastor Carlton, whose present appointment is the Methodist Church, Bonifay, Fla., tells here how one church planned for the Week of Dedication. The date of this year's observance is March 9-16.

IN THE bulletin of a small Methodist church there appeared this item on the announcements:

"The following people, officially representing boards, auxiliaries, departments and committees of Sardis Church, will meet on Tuesday evening at seven o'clock in the Ladies' Parlor in the Annex: Mr. B. D. Duke, superintendent of the church school, Mr. Fred Boram, chairman of the board of education, Mrs. Viola Hammonds, president of the WSCS, Mr. Rex Folsom, chairman of the board of stewards, Mrs. Lucile Fowler, counselor of the MYF, Barbara Milstead, president of the MYF, Mrs. Bettie Howard, president of the Wesleyan Service Guild, Mrs. Thelma Blanchard, chairman of the committee on missions."

This bulletin was for the Sunday six weeks before Week of Dedication was to be observed. Some curiosity was aroused in that never before had the representatives of the boards, societies, and committees been called together. At the close of the service some of the designated persons asked the preacher such questions: "What is the meeting for? What are we expected to do? Now, parson, what are you planning to do?"

The preacher replied, "Come and see. You'll be there, will you not?"

It was somewhat of a surprise that each of the persons was there on Tuesday evening. The minister called the meeting to order. He conducted a brief devotional, the theme of which was "Dedication—A Delightful Experience." Moffatt's translation gave the key: *Such were the gifts presented at the dedication of the altar . . .* (Num. 7:88).

After the devotional the preacher announced the purpose of the meeting: "In a general fashion each of you know that each year in the Lenten season, The Methodist Church observes one week as the Week of Dedication. To make this week as meaningful as it should be to our church, much planning is necessary. It will take from now until the week begins to get our plans set up and in good working order. In order that you may know something of the underlying purpose of this week in the life of the church, your attention is called to varied services offered by the church to a needy world. The Week of Dedication is a definitely directed week of the great objectives of the gospel. It can be stated that there are two objectives: the internal, which has to do with the inwardness of the heart's feeling of compassion in self-improvement and self-enrichment that the church may be enlarged in its passion in proclaiming the good news of God. The external objectives are found in the building of churches, establishing new mission charges, aiding the religious activities of the chaplains, and the extension of missions here at home and in lands overseas.

"Three things can come out of this meeting tonight: First, the dedication of our own selves for the work of this particular week. Each of us has a responsibility to a section of the membership of the church. The happiness, the healthfulness and the hope of each lie in our assuming to the best of our ability the responsibility assumed.

"Second, we must plan carefully and courageously to carry the week's meaningfulness to the entire membership. Not one family must be passed by.

"Third, the policy, the plans, and such programs as we formulate this evening will require concentration, co-ordination, and co-operation o the part of each of us as well as eac of the divisions headed by you.

"Mr. Duke, as superintendent o the church school, what suggestion have you to offer as the school's con tribution to the Week of Dedication I am not thinking of money now. am thinking of what you can sug gest that the school do."

Mr. Duke: "We will co-operate i whatever way we can."

Preacher: "Can we get the teacher to keep this matter before their re spective classes and divisions eac Sunday from now until the week ha closed?"

Mr. Duke: "I'll do my best to in form each teacher and worker abou our plans. Should we not set fort something definite?"

Preacher: "Something like a goa of 10 per cent increase in attendance or the teaching of a missionary un in the primary division and the jun ior classes and possibly the preache conducting a special service for th children on one or more Sunda mornings before the class period; an then encouraging the children an young people to give for Christ sake during that week?"

Mr. Duke: "Yes, and anythin else that we can think to put in as w go along."

Preacher: "Thanks to you, sir, fo this fine expression of co-operation Do we hear anything from others speaking in terms of your board committee, and auxiliary?"

Mrs. Blanchard: "It seems to m that here is an opportunity for m to get in on something. Never befor

I been in such a meeting. I hard-
now where to begin. Is there
ething specific that I can do?"

reacher: "I think you can do
ething specific. I offer two sug-
ions: one that you be a member
he publicity committee that we
appoint before this meeting is
; the other is that you call the
ionary committee together. In
meeting we will set up things for
committee as a whole to do. One
g that I believe that you and your
mittee can do is that of distribut-
literature that we shall be receiv-
for the activities of the Week of
ication."

Ir. Folsom: "Listening to what is
g on makes me want to know
t is to be expected of the board of
ards. What can be our main
?"

reacher: "As I look at the situa-
tonight, I think of two things:
that each steward is in his place
ne morning worship and co-oper-
in getting the entire church mem-
hip to attend some of the services
hall plan for the Week of Dedica-
. Yes, we do plan to have services
ng the week. Some evenings a
st speaker, perhaps. It seems that
stewards could have an evening
wing something of your work and
ething of the work that can be
e."

Ir. Boram: "As chairman of the
rd of education there does not
n much that we can do. What one
g can we do to be of help in mak-
the week a success?"

reacher: "Will some member of
board offer a suggestion?"

Irs. Fowler (counselor of the
F): "It seems to me that we as
nbers of the board can work to-
ier in a supervisory manner by as-
ing our part in our particular area
work. I shall be willing to go the
t in seeing that our youth do
ething special and definite in this
k. All of us co-operating can let
Boram feel and see that the
rd is assuming its share of re-
nsibility. He can help us by en-
raging and giving personal at-
ion to each area along with the
erintendent and pastor. I shall do
best to guide the youth in making
r contribution for the week. We
offer our services for the choir, ushering and taking care of a youth program for one evening during the week. May I suggest here that we be granted the privilege of working out a program on 'The MYF—A Vital Force in the Church.' "

Preacher: "That has the right ring to it. We shall set Tuesday evening of the week for the youth program. How does that strike you, Barbara?"

Barbara: "We shall be delighted to let this be part of our share in the Week of Dedication."

Mrs. Hammonds: "I have just been wondering when I could offer the services of the WSCS. Can we have an evening for a program? We will bring a program of information and inspiration for our entire church. We will make an earnest effort to get all the women out that evening."

Preacher: "This reminds me of an old song, 'It gets better farther on.' We do not want to leave any representative out. Mrs. Howard, we will hear from you."

Mrs. Howard (of the service guild): "I cannot do otherwise than offer my church the utmost co-operation for the best week in our church this year. It strikes me that we are about to leave a very important phase of our church work out in the cold. I refer to our family life and its relation to the total program of the church."

Preacher: "Thanks, Mrs. Howard, for calling our attention to this particular phase. Will you be responsible for the guild working out a program for 'Family Night'?"

Mrs. Howard: "I will if I can get some help."

Preacher: "*The Christian Home* and the report of the National Conference on Family Life will provide guidance. I will assist you. We have been here more than an hour. Now we will adjourn and plan further with each of you in regard to your particular area of work."

Another session was held with the Sunday school workers. Plans were set up for the children, primaries and juniors having an evening. Sunday evening was selected inasmuch as we had a Junior Fellowship that met on Sunday evening and sang for the worship service once a month. The minister gave the children a message on missions by the story method on the two Sundays preceding the week.

There should be a few well-chosen goals for the Week of Dedication. These may be divided into two phases: that which has to do with the person who participates and gets others to share in the activities, and that which has to do with the larger expressions of faith and fellowship reaching out into the world to make the kingdom more real.

PERSONAL:

Realization of a more definite faith in God as it affects the individual's quality of life.

A renewal of commitment to Jesus Christ, as Savior and Lord.

Achieving attitudes and behavior consistent with the Christian concept of the brotherhood of man and the Fatherhood of God.

OUTWARD:

Preparation for and growth in responsible Christian citizenship.

Development of Christian social consciousness, sense of obligation and group skills.

Dedication to the advancement of the Christian mission at home and abroad.

Achieving Christian attitudes and relations in the home and preparation for marriage and family life.

The central emphasis for the Week of Dedication is planned on the basis of the centrality of missions in the life of the church. The use of visual aids is almost imperative in observing the week. The film, *Wings to the Word,* shows how the Christian gospel is being shared today.

Our program for the week was as follows:

Sunday evening: The Junior Fellowship can give a program on "The Part Juniors Play in Missions."

Monday evening: "The MYF—A Vital Force in the Fellowship of Missions."

Tuesday evening: "The Place and Part of Women in Missions."

Wednesday evening: "The Position and Place of the Family in Missions."

Thursday evening: "Men and Missions in a Modern World."

Friday evening: "The Church School as a Creative Factor in Missions."

Sunday morning: "The Church—God's Extension for Missions."

SWEET COMMENDED

ALBERT C. KNUDSON • *Cambridge, Mass.*

I have just . . . Dr. Sweet's article "Recent Books on Church and State" in the current number [Nov.] of THE PASTOR. It is the best article of the kind I have seen and should be of great value to our ministers. Personally I am not so cocksure as most American Protestants seem to be that the complete separation of church and state is the ultimate solution of our politico-religious problem. And I disagree with Dr. Sweet's appraisal of the book by J. M. O'Neill, but as an introduction to the present problem of church and state the books he mentions are to be highly commended.

WINE AGAIN

H. MYRON BRAUN • *the Methodist Church, Akron, Iowa*

Brother Paul S. Sanders, in his very admirable outline of the liturgy (THE PASTOR, November, 1951, page 9, item 38), becomes anxious over a purported liberalism in our service for Holy Communion. I would say he should be more anxious over his own liberalism and departure from historic Methodism as he says, "Grape juice, indeed—an improvement on our Lord Himself!" In so saying, he places himself with the ads that cry out, "Beer belongs; enjoy it!"

Methodism from its beginning has stood firmly against all forms of intoxicating drinks, whether they be in the saloon, or in "polite" society in the home, or in the sanctuary. It is a liberalism and disloyalty of the worst sort to forsake these standards now when we see more and more of the ravages and results of casual drinking.

I presume, then, that Brother Sanders immerses all his candidates for baptism. Sprinkling, indeed—an improvement on our Lord Himself! I presume that Brother Sanders practices foot washing in his church. Going into the sanctuary with unwashed feet, indeed—an improvement on our Lord Himself!

After all, a sacrament is an outward and visible sign, a symbol, of an experience that has meaning in the life of the believer. There is nothing sacrosanct about the elements or the methods used, except as they contribute to the experience of the individual.

We need be more concerned about the liberalism of some of our preachers, who go about openly puffing on their fags and sipping at their wine glasses, than about the liberalism of a theology that attempts to make life more meaningful and more holy in our own time.

SOME THINGS ARE SACRED

FRANK R. GREER • *First Methodist Church, Mount Vernon, Ind.*

I have just gotten and started to read my [December] issue of THE PASTOR and I am particularly intrigued and satisfied and thrilled and a lot of other things by the splendid article by Paul F. Wohlgemuth on "The Mock Wedding Practice." It is magnificent! It should be shouted from the housetops. It should be in the hands of every clergyman and most laymen. How carefully and clearly this gentleman makes known the horror of secularizing the sacred. For such a crime, Israel paid a price which was awful. Is there any reason to believe that the profanation of the sacredness of life even in 1951 will do less or expect less? Methodists and Protestants of all kinds are constantly making "cracks" about the Catholic Church, its faults, and its foibles. One wonders if they see, ever or at all, what fools Protestants (so-called) make of themselves by scoffing at those most sacred matters and things of life?

I am personally hoping that some day we Methodists will make marriage the sacrament which it *ought* to be and actually is. For that matter I hope *all* evangelical Protestantism does the same. The thing which we *say* allows the procreation of the human race—our responsibility and our privilege of creating with and for God—is lampooned and ridiculed; and the Catholic world is not blind to that kind of "Protestantism," believe me. It is doing things to our public worship services and sanctuaries and other sacred places and things. Men who *insist* upon smoking (and I have no brief against it) anywhere any time and any place will actually walk into a sanctuary, *dedicated to the worship of almighty God*, smoking pipe, cigar, or cigaret. *Where* does this thing end and when *will* it end? Once we Methodists, in fact all Christians, assume that there *are* some sacred things in life and hew to the line, maybe our salvation will be closer and surer. . . .

PROMOTER VS. PASTOR

SIDNEY J. KIMBELL • *Ohio Street Methodist Church, Butler, Mo.*

Just a card to say *amen* to the article by R. P. Marshall on page 9 of the [December] issue. It is difficult for man to be a promoter and a pastor the same time—especially when t continues year after year. Most of would like to be a pastor, at least one quadrennium of our ministry.

EDWARD MCCLURG • *Wilsh Methodist Church, Portland, Ore.*

My reaction to R. P. Marshall's arti "Cut Special Machinery" is "Amen a Amen." Lest I be misunderstood I wou like to add one more "Amen!"

NEEDED: A "REVISED CLERG

ROBERT VINSON GILDER • *St. Luk Methodist Church, Monticello, Iowa*

Hats off to your December 1951 iss of THE PASTOR, with special regard the symposium "The Next Four Years The sum thoughts of those men see also to reflect the pastors' thinking North Iowa. Let's have more articles suggestions on the next quadrenniu

The article on "Intellectual Stewa ship," by Norman S. Ream, is on a hi note of need among Methodist ministe In that regard, I take issue with t letter [Dec., p. 25] by Paul Stevick Joplin, Mo. on a "Revised Ritual." Af reading that suggestion, I believe mo firmly than ever that we need a "revis clergy," rather than throwing eve thread of theology out of our litur Much of it is thin enough already wi out making it utterly transparent!

Furthermore, the standards of " telligibility" and "ability to inspire" already in the communion servi either first or second order. All Methodists need to do is study the se ice, explain each part in detail, bo form and theology, to our laity, and shall find all of them intelligent as its progression and meaning and the by being inspired through it.

Moreover, the phrase "with hea bowed down" seems utterly absu There is far more sense in "devou kneeling" (which anyone can und stand), than "bowing hearts" whi phrase itself, in attempting to clari obscures the whole procedure.

One of the most fruitful experienc in teaching Christian doctrine can be Sunday school period on a communi day during which time the pastor wou explain, in concise detail, what ea part of the service means and *can* me to the worshiper. He could also expla the rubrics so they will know why c tain acts are done. Such a lesson wi

ntermediates, youth, and adults will a rich harvest, bringing "full e" attendance at every communion. not the Wesleys do likewise ugh their preaching and their class tings? And, did not the throngs of erts pack the parish churches?

CTORS AND THE DYING

TER L. PALMER, M.D. • *University of Chicago, Chicago, Ill.*

. Your [Russell L. Dick's] article "How Doctors Treat the Dying" v., 1951, p. 15] is very interesting. certainly are to be congratulated n the percentage of answers you ob-ed. I am inclined to agree with you with Dr. Churchill, who sum-ized the situation very well.

ARD L. COMPERE, M.D. • *Northwestern University, Chicago, Ill.*

have read very thoughtfully and fully, and even repetitiously, your interesting article on "How Doc-Treat the Dying."

most certainly agree with your con-ions. In fact, what Doctor Edward Churchill has written, better than I d write it, is essentially how I be- about this very important question. thing that was not brought out in interesting questionnaire was the blem of *when* to tell a patient that s dying. There are times when a ent may have an incurable disease ch may not be likely to produce his h within a period of weeks, months, ven years. Sometimes it is impor- to tell even that patient far in nce what his chances are, or how eless his situation may be in order he may make his plans accordingly. the other hand, there are so many ents who would be miserably un-py, or who might even commit sui- if they knew that they had an in-ble disease and were slowly dying, I do not think that the majority ld be told far in advance. However, e wait too long they will be mental-lepressed, or even in coma at the that we decide that they should w that they are not going to survive. or the most part, the outline of this blem as you have come to your own lusions about it would be essentially , myself, would see it. Certainly, e are many patients who die who ld be far more composed and hap- in their last moments if they could alked to by an intelligent, but not ysterical or emotionally excitable, clergyman. As a matter of fact, I don't think that I have seen very many ministers of the type that the one doctor was thinking about when he answered the question, "By refraining from bursting into the patient's room and asking, 'Are you ready to meet your God?' "...

LIKES FLEMING

P. HUTCHINSON • *The Methodist Church, Coal Grove, Ohio*

I wish to thank you for the December issue. It has been *extremely* helpful. I am not saying the magazine should go overboard on such matters, but I did like "The Cold War—Retrospect and Prospect." The *first* job of the magazine is being fulfilled: the spiritual and technical growth of the pastor.

L. HAROLD DEWOLF • *Boston University School of Theology, Boston, Mass.*

The letter from Albert E. Barnett published in the December issue of THE PASTOR contains such misstatements of fact that I feel bound to ask for the privilege of making correction.

1. In my article[1] published in the October issue of THE PASTOR there is not, as Dr. Barnett charges, any name-calling, whether against Mr. McMichael or anyone else. I hope readers will look up the paragraphs in question and verify this fact.

2. I have not brought charges against Mr. McMichael's character. It is one thing to lose confidence in a man's political judgment and methods of administration of a social action organization and to refuse to follow his leadership or support his action. It is another to claim grounds for charges against his character as a minister. Dr. Barnett does an injustice to Mr. McMichael by confusing these issues.

3. Dr. Barnett charges that I have been barnstorming through the Gulf states in a "sniping campaign" of speeches against McMichael and the federation.[2] The fact is that I have never made a single public speech in any southern state in which any charge against Mr. McMichael or the federation has been either made or implied. Last summer I did teach in three southern pastors' schools and did take occasion to decry efforts of some groups of laymen within the church to censor the thought and associations of ministers. The only occasion on which I attended a meeting at which Mr. McMichael or the federation was discussed in the South was a meeting of a conference chapter of the federation itself to which I was especially invited and asked by the chairman to explain to the small group present why I had resigned membership.

4. The statement that "Stanley High's Digest article devotes more attention to the 'pinkness' of Boston School of Theology [meaning, I suppose, Boston University School of Theology], its distinguished dean, and a majority of its faculty than to the federation and its executive secretary" is an obvious misstatement of fact. Mr. High's entire article was devoted to the federation which he named at least seventeen times. There was no reference to the alleged "pinkness" of the school, no mention of its faculty, and only one paragraph of quotation from the dean—a paragraph torn from its context, which was a discussion of a legislative situation in the national Congress at one time years earlier.

5. I did not regard my political affiliation as relevant to the subject on which I wrote. However, Dr. Barnett guessed wrong, as my affiliation is not and never has been Socialist.

6. My reason for absence from the Evanston membership meeting of the federation was not cowardice or evasion as Dr. Barnett implied. I had two good reasons not to be at Evanston: first, I had accepted an engagement for that week in the North Mississippi Pastors' School months before the Evanston meeting was announced; and second, membership meetings of the federation are for members of that organization.

As a Methodist who is no longer a member of the federation, I have no inclination to concern myself with the internal affairs of that organization. I am concerned with defending the right of all Methodists to think freely and to organize unofficially for social action and other purposes according to their own Christian consciences, without official or unofficial censorship or intimidation. This freedom is threatened by many recent memorials to the General Conference, directed chiefly against the federation, but having dangerous implications far beyond the interests of any one man or organization.

[1] The article, "Why Unofficial Social Action," was written at our request. See also "Why a Commission of Social Action," by Daniel E. Taylor (Nov., 1951).—Ed.

[2] The Methodist Federation for Social Action (Unofficial).

National Week of Lay Visitation Evangelism

"The Altar Leads to Action" is the slogan of the National Week of Lay Visitation (March 16-23) which is sponsored jointly by the Board of Evangelism and the Board of Lay Activities.

Every church is requested to use this week, or the nearest week thereto, as a means of visitation and personal evangelism in the homes of prospects to win them to Christ and the church during Lent.

A suggested schedule for the week:

Sunday, March 16.

2:30 P.M.—Instruction of the selected evangelistic visitors (ten or twelve visitors for every 100 prospects).

3:30-6:00 P.M.—Visitation, two by two, in the homes of the prospects for Christ and his church.

7:30 P.M.—Evangelistic service, with sermon by the pastor.

9:00 P.M.—Reports and sharing.

Monday, March 17-
Friday, March 21

6:00 P.M.—Supper for lay visitors.
6:30 P.M.—Instruction of visitors.
7:05-9:30 P.M.—Evangelistic visiting.
9:30 P.M.—Reports and sharing.

Sunday, March 23

11:00 A.M.—Recognition service. Visitors, called up by name, stand behind the altar. Persons won, called up by name, stand before the altar.

7:30 P.M.—Fellowship service.

Suggestions for promotion of this week include the following:

1. Clear the dates on your church calendar and with your church organization.

2. Have meeting of committee on membership and evangelism with lay leader and selected members of official board and Methodist men to plan details of the week.

3. Set up a committee to compile a complete, up-to-date list of prospects.

4. Obtain materials (see *Shepherds* magazine) and fill out the prospect and assignment cards.

5. Personally select about 10 per cent of membership and enlist them in advance to be evangelistic visitors. It is suggested that 70 per cent of these be men, and that there be at least one team of young people.

6. Arrange for the five weeknight suppers for the visitors. It is important to have suppers. They help bring much better results.

7. Complete these arrangements before the Week of Dedication. It is desirable that every member co-operate fully and be present at all the services of the Week of Dedication.

A pictorial brochure presenting this National Week of Lay Visitation Evangelism has been prepared by the Board of Evangelism and delivered to pastors and lay leaders through the co-operation of the Board of Lay Activities and the conference and district lay leaders.

Week of Dedication

Methodist churches will observe Week of Dedication this year during the week of March 9-16.

"We Have an Altar," the slogan for the observance in 1951, will be sounded again as Methodists are called to consecration to Christ. A goal of the week is an observance in every church. Churches are urged to hold services of prayer and dedication during the eight days.

Selected missionary projects here at home and overseas will be the beneficiaries of the Week of Dedication offering, which is to be taken on Sunday, March 16. The need for Methodist Committee for Overseas Relief is $200,000; Foreign Missions projects $590,000; and Home Missions projects $250,000.

CHURCH ATTENDANCE DRIVE

"Give God a Chance"—this is the slogan of a national interdenominational movement to boost church attendance. Started last month, the drive will continue through Easter.

The campaign was organized by the Methodist Board of Evangelism. Its chairman is Representative Walter H. Judd (Minn.); co-directors are Joseph H. Edge and George H. Jones, staff members of the Board of Evangelism.

Churches participating in the drive will stress regular church attendance and daily Bible reading. Publicity materials may be obtained through *Tidings*, 1908 Grand Avenue, Nashville, Tenn.

CALENDAR OF EVENTS

Information for this section sho reach the office of *The Pastor* at le six weeks before the event or conf ence is scheduled to take place, and far in advance as possible.—Ed.

Feb. 4—South Central Jurisdictional C mittee on Missionary Conference gram, S.M.U., Dallas, Tex.

Feb. 5-7—Annual meeting of Board Evangelism, Minneapolis, Minn.

Feb. 8-17—St. Louis Conference Uni Evangelistic Mission.

Feb. 10—Race Relations Day.

Feb. 13-25—Florida Conference Uni Evangelistic Mission.

Feb. 17—World's Student Christian Fe ation Day of Prayer.

Feb. 17-24—Brotherhood Week.

Feb. 19—Annual meeting of Metho Board of Hospitals and Homes, H Statler, Cleveland, Ohio.

Feb. 20-21—Annual convention of Met ist Hospitals and Homes, Hotel Stat Cleveland, Ohio.

Feb. 24—Laymen's Day.

Feb. 24-29—Washington United Nati Student Citizenship Seminar, Washi ton, D. C.

Feb. 26-28—Annual meeting of So eastern Jurisdiction WSCS, First M odist Church, Atlanta, Ga.

Feb. 27—Ash Wednesday.

Feb. 29—World Day of Prayer.

Feb. 29-Mar. 9—Southwest Missouri C ference United Evangelistic Mission.

Mar. 1-9—Metropolitan, Washington, D. United Evangelistic Mission.

Mar. 1-9—Mississippi Conference Uni Evangelistic Mission.

Mar. 2-21—East and West Oklahoma C ferences United Evangelistic Mission.

Mar. 4-5—Louisville Area Christ Stewardship Conference, St. Paul's M odist Church, Louisville, Ky.

Mar. 4-6—Annual meeting of Board Education, Nashville, Tenn.

Mar. 6—Dedication of the new Board Education building, Nashville, Tenn.

Mar. 9-16—Week of Dedication.

Mar. 11-12—Meeting of South Cen Jurisdictional Council, Oklahoma C Okla.

Mar. 21-30—Missouri Conference Uni Evangelistic Mission.

Mar. 22-30—North Mississippi Confere United Evangelistic Mission.

Mar. 26-27—Biennial meeting of ch men of conference boards of Temperan Methodist Building, Washington, D. C

Apr. 6—Palm Sunday.

Apr. 11—Good Friday.

Apr. 13—Easter.

Apr. 23-May 7—General Conference, Francisco, Calif.

istics for 1951

embership in The Methodist ch jumped slightly beyond the million mark in 1951.

is announcement was made by Al- C. Hover, director of the church's tical office, through Methodist In- ation. In 1950, membership stood at ,647. Reports compiled in De- er, 1951, from the annual confer- brought the membership figure 9,065,727.

ntributions for all purposes totalled 623,814. The amount for 1950 was 676,674. Nearly eighty-two million rs was spent for new buildings and ovements—a gain of almost eight on over expenditure for construc- in 1950.

yments on church debts amounted 11,462,575, which is three million rs larger than the total amount ap- to debts during 1950.

orld Service received $13,779,342 pportionment giving and $572,924 ecial gifts. Giving to the Advance ram increased $180,743 over the amount for this purpose.

embership in Methodist church ols rose to 6,022,013—an increase 3,369 over the 1950 figure. Average ndance at the church schools in- sed to slightly over three million.

ne Woman's Society of Christian ice, reportedly the largest woman's nization in the world, counted 0,666 as members in 1951—a gain 4,619 over the number reported the ious year. The organization raised 717,500 for support of their local rches and their missionary program ll parts of the world.

W HEAD OF LAY TIVITIES

obert G. Mayfield, formerly of Leb- n, Missouri, has been elected execu- secretary of the General Board of Activities, according to Methodist rmation. Mr. Mayfield succeeds lton G. Bennett, who resigned last r. E. Lamont Geissinger served as ng executive secretary of the board ing the interim.

Ir. Mayfield left a successful law ctice in Lebanon, Missouri, in 1949 oin the board's staff. His first job to organize and cultivate men's ups in Methodist churches through- the nation. In 1950 he left the rd for a short term of duty in the ge Advocate General Reserve Corps. Ir. Mayfield has long been active in rch work. He has served as lay der of the Southwest Missouri An- l Conference, trustee of Southern Methodist University, and member of several Methodist boards and commissions.

HOSPITALS AND HOMES

The annual Convention of Methodist Hospitals and Homes is to be held at Hotel Statler, Cleveland, Ohio, February 20-21.

Professor B. G. Childs of Duke University is to deliver the keynote address. Other speakers at the convention will be Bishop Hazen Werner of the Ohio Area; Clark Tibbitts, chairman of the Aging and Geriatrics Division, Federal Security Agency; and Bishop Donald Tippett of the San Francisco Area.

STEWARDSHIP MEETING

A Christian Stewardship conference for the Louisville Area is scheduled for March 4-5 at St. Paul's Methodist Church, Louisville.

Conducted by the Department of Stewardship in co-operation with the bishop of the area and his cabinet, the conference will draw in for training and rededication key leaders, both lay and clergy, from the Kentucky, Memphis, and Louisville Conferences. Also leaders in WSCS work, youth leaders, conference and district lay leaders, selected lay leaders, and pastors are being invited to spend the two days studying and rededicating themselves to the basic principles of Christian stewardship.

This conference will prepare leaders for subdistrict stewardship conferences which will be held following the area meeting.

TEACHERS' MANUALS

The Division of the Local Church recommends the following booklets, which are devoted to an understanding of children, of the teacher's job, the organization and resources for teaching, and ways of working with parents:

77-BC, *The Vacation Church School* (25 cents).

109-BC, *At Work with Nursery Children* (25 cents).

117-BC, *Teaching Four and Five Year Old Children* (25 cents).

127-BC, *The Church at Work with Primary Children* (25 cents).

147-BC, *The Church at Work with Junior Children* (25 cents).

157-BC, *Teaching Children in the Small Church* (25 cents).

165-BC, *Missionary Education of Children* (30 cents).

190-BC, Children's Division Yearbook, 1951-52 (20 cents).

195-BC, *Equipment and Arrangement for Children's Groups in the Church* (25 cents).

Order the whole set ($2.25) or single copies from The Methodist Publishing House serving your territory.

NEW AGENT FOR U.N. FILMS

It has been announced that the Methodist Commission on World Peace will no longer distribute free United Nations filmstrips. The filmstrips are now being handled by the McGraw-Hill Book Company, Text-Film Department.

Individuals and groups may obtain the peace education filmstrips, including "Aims of the United Nations Charter" and "U.N. Around the World," at a nominal cost from McGraw-Hill Book Co., 330 West 42 St., New York 18, N. Y.

EVERY-MEMBER CANVASS

The series of Every-Member Canvass materials, according to World Service Agencies, is being used by "a commendable percentage of [Methodist] churches."

The series is designed to assist finance committees in annual conferences and local churches. In the series is a turn-over chart (24 pages) printed in two colors.

A free sample set may be obtained through the Council of Secretaries Publicity Office, 740 Rush St., Chicago 11, Ill.

RADIO CENTER TO EXPAND

A half-million dollar headquarters building for Protestant Radio Center in Atlanta, Georgia, has been proposed, according to Methodist Information.

The radio center is a nonprofit, cooperative enterprise of five denominations in the South: The Methodist Church, United Lutheran, Episcopalian, Presbyterian U. S., and Presbyterian U. S. A.

Four Georgia educational institutions are to co-operate in the expansion program. They are: Emory University, Agnes Scott College (where the center is now housed), Candler School of Theology, and Columbia Theological Seminary.

CONFERENCE VISITORS

Visitors to the General Conference this spring can make arrangements for housing in homes in or near San Francisco at the rate of $1.00 per bed per day.

For further information, write Robert Cary, Hospitality and Caravan Committee, 83 McAllister Street, San Francisco, Calif.

The Fountain

COMBAT

. . . On the battlefield of the heart, faith and fear often wage a bitter struggle. . . .

—by Eugene Dinsmore Dolloff, in *The Romance of Doorbells* (The Judson Press)

GIFT OF GOD

The greatest gift Jesus brought us was not in his words, glorious though they are; his great gift was his own life, his way of living, and his friendship. No one ever lived whose life and principles have so affected the world—every corner of it. Emerson said his name "is not so much written as ploughed into the history of this world." The precepts taught by most religious leaders are for certain ages or certain countries. The life and words of Jesus are timeless and boundless. They are the basic principles upon which our ideals of human conduct and human institutions have been built.

—Virginia Church, in *The Adventure of Finding God* (Abingdon-Cokesbury Press)

PAIN OF REBIRTH

A Christian knows the disciplinary character of earthly life. He knows also that all things work together for good to those who know they have passed from death into life. . . .

—by Simon Blocker, in *The Secret of Pulpit Power* (Wm. B. Eerdmans)

OUR FIRST TASK

Grace made us apostles, grace keeps us in our apostleship. Otherwise we should run away in despair of accomplishing anything. For consider the task that is set us—the task of calling men among all the nations to the obedience that springs from faith. Faith is man's response to God's love. It is to learn to depend on God's faithfulness, on God's dependability. And because love has awakened faith, faith issues in obedience. "If a man loves me, he will keep my word" (John 14:23). Our task as evangelists is to mediate God's love so as to awaken faith. It is not our task, in the first instance, to invite men to obedience, to teach them Christian behavior. The Christian life is the life we live because we have become Christians. Obedience is gratitude for grace.

—Daniel T. Niles, in *That They May Have Life* (Harper & Bros.)

THE GREEN LIGHT

. . . If preachers would awake to the real challenge that confronts them, that it is vastly more important to encourage their people to be interested in the Bible—yes, I will sharpen that word, to *love* the Bible—than it is to try to make them believe it, a good many traffic signals along life's highways would turn from red to green.

—by Morton S. Enslin, in *The Joy of Study*, edited by Sherman E. Johnson (Macmillan Co.)

FORGOTTEN FACT

We apologists for democratic political institutions n preach the worth of the individual person with the tong of angels; but unless the person is sustained in his domin roles by love, all such preachments are sounding brass. he cannot find this in his family, he must find it in his chur or in his local union, or his club—there is no telling wh kind of association may become for him a community. Ap from community there is no fully personal existence. Only community is "life worth living." Alienation from commun is—"death."

—from SOCIAL ACTION, October, 19

FRAIL CREATURE

Now a human act expresses the agent's character. Wh I lie, I reveal that I am a liar: I could not commit an act sin if I were not the kind of person to do that kind of thi In technical terminology, the phrase "original sin" descri the fact that a human being is that kind of a person.

—Leonard Hodgson, in *The Doctrine of Atonement* (Charles Scribner's Sons)

ONE LAW

. . . Both the pacifist and non-pacifist positions reflect legalism—the assumption that the performance or non-p formance of a particular act is always right, under all c cumstances. There is only one law in the gospel—the l of love—and no other law is always binding. Each circu stance requires its own response to be made in accordan with the light which God has given to those who seek face in Jesus Christ, our Lord.

—by Burton H. Trockmorton, Jr., in *The Joy of Stu* edited by Sherman E. Johnson (The Macmillan C

WHY LIVE?

An old Greek proverb reminds us: "We do not live in or to eat, but we eat in order to live." This is true enough, bu begs the far weightier question: why live? Christianity swers that: we live in order to love. Our daily bread is gi us for this end. To ask God for it is to ask for one more in which to love.

—Carroll E. Simcox, in *Living the Lor Prayer* (Morehouse-Gorham Co.)

WHERE EVIL LIVES

The centre of trouble is not the turbulent appetites, thou they are troublesome enough, and the human faculty imagination increases their turbulence. But the centre trouble is the personality as a whole, which is self-centr and can only be wholesome and healthy if it is God-centr This whole personality in action is the will; and it is will which is perverted. Our primary need is not to cont our passions by our purpose, but to direct our purpose its to the right end. It is the form taken by our knowledge good and evil that perverts our nature. We know good a evil, but know them amiss. We take them into our lives, we mistake them. The corruption is at the centre of ratio and purposive life.

—William Temple, in *William Temple's Teachi* (Westminster Press)

Books on the East-West Conflict

A Review by D. F. FLEMING

e author is Professor of International Relations, Vander-Jniversity.

OR several years a remarkable set of books about China been coming from our presses. They tell an absorbing about a vast people in convulsion and transformation—ocess which we did not understand and which we tried ntrol without success.

rk Bodde of the University of Pennsylvania did his best derstand. A student of the Chinese language and litera- he spent six years in Peking during the thirties and ned there as a Fulbright Fellow during 1948-49, the ive year of the Chinese civil war. He was in Peking for al months before the Communists captured the city and n equal period afterward.

e book is in diary form and records what he saw and d in the momentous days described. His accounts of reat changes which the Communists brought with them lear cut. He found many semi-religious elements in the ement, such as: a sense of divine mission; dedication; ; a strong sense of guilt; a puritanism that demanded nal honesty and incorruptibility, and condemned inds of laxness, without taking the fun out of life; tan simplicity; a firm belief in the common man; and a tant insistence that evil, as they defined it, must be gled against.

dde was impressed with the vigor and speed of the munist reconstruction, with the fairness and moderation eir rule, even when Americans were concerned. There been so much change for the better that when he got to Hong Kong he was somewhat shocked to find the "Free China" applied to the remnants of the Nationalist ain. Back in Philadelphia he was appalled by the mis-mation about the Chinese revolution which he found all nd him. He was fully aware that the Chinese Com-ists were loyal Marxists, with much Chinese adaptation, was deeply disturbed by our basic idea that the whole ution was made in Moscow.

e himself had seen how the Kuomintang "by its cupidity corruption, cynicism and apathy, stupidity and inability nake contact with the common man" had irrevocably ited the support of the people. He had also seen the vast of American weapons which we had given to the ese Reds, by way of the Kuomintang.

Mao Tse-Tung

king Diary is an honest and factual account of the ese revolution at flood tide. *Mao Tse-Tung, Ruler of Red a*, by Robert Payne, is an equally arresting story of the same revolution in the form of a biography. The author is an Englishman, also a student of the Chinese language and literature, who is now teaching at Alabama College. Payne, too, is alarmed by the extent of our ignorance about recent events in China. "It is almost as though the West had turned its face away from any effort at understanding, secure in the knowledge of its own ignorance, with the result that the policies undertaken under one set of circumstances were continued when the circumstances were entirely reversed."

This process of blinding ourselves has gone so far that only in books like these can one find out what has really happened in China. Payne's book can be read in a few hours. It is beautifully written and intensely interesting throughout.

What manner of man is this leader who said simply to his associates when he was young: "I shall overthrow the dynasty"? The record of his long and deep studies—of his many adventures, his almost incredible military skill, adapted from Chinese history, and of his political leadership—is told here simply and clearly. But what was it that caused the Chinese in Mao's hour of triumph to portray him universally as "the savior," a young man with smiling face uplifted toward the sun? Payne, who had talked with Mao and was on the spot, thought it was more than good propaganda. He sensed "an almost religious fervor, a recognition of religious resources, even a new religious ritual."

Payne shows how thoroughly Mao broke the old Confucian chains that bound China to the past. He finds some weaknesses in Mao, but also great humility, foresight, an "astonishing capacity to learn thoroughly from his mistakes," and a capacity to think broadly. He believes that "we underestimate Mao at our extreme peril." Perhaps the key to his success lies in his understanding of "the prodigious strength which lies in ordinary people."

China Shakes the World

This quotation from Payne might be the text of Jack Belden's extraordinary book, *China Shakes the World*. This powerful book was written by an American newspaperman who went to live with the Chinese Eighth Route Army during the decisive years of the revolution. It is filled with actual records of what the Chinese people did and felt and said during their revolution. It is more compelling than any novel I have ever read—an incredible story that only a few Americans have begun even dimly to comprehend. No one who does read it can ever be in any doubt thereafter about why the Chinese Reds won, and why Chiang was defeated, nor will he ever forget the impact of the book.

While Belden was gathering and compiling his epic

chronicle behind the Red lines in China, Graham Peck, a graduate of Phillips Academy, Andover, and Yale, was spending six years in China behind the Kuomintang lines. Peck's *Two Kinds of Time* is accordingly the complement to Belden and vice versa. They both record the same drama, and in the same earthy manner. They both detail the corruption and moral failure of the Chiang regime, but from very different vantage points. Both soon saw that they were witnessing a tremendous social revolution, comparable in power to the greatest revolutions of history, and together they have produced an indelible record. If reading one of these books leaves doubts in the mind of any reader about what happened, they will be removed by reading the other.

No one can read any one of the four books described above and retain any of the faith of our China-Firsters that if we had only supported Chiang with a little more force at some given time the revolution would have been suppressed. The tragedy is, of course, that it was America, "once the home of revolution," which should have tried to suppress this one, without understanding the deep needs and forces at work, and that so many powerful Americans should still be resenting our failure, instead of trying to remove the conditions for similar upheavals elsewhere.

Nor is there much reassurance in our current belief that if we pile up enough armed force of our own all will be well. Too few of us understand that there are definite limitations upon what force can accomplish—even in the A-Bomb age—as the history of modern Germany dolorously shows. The weapons already in our hands are quite sufficient to destroy Western civilization in the North temperate zone, but there is nothing in these books to indicate that the oldest civilization on earth, that of the incredibly vital and resilient Chinese, would not remain to inherit the earth.

Failure in Japan

One's uneasiness is not greatly reduced, either, by a reading of Textor's *Failure in Japan.* This small book, written by a former official in our occupation forces, underlines the main conclusion of Mark Gayn's *Japan Diary* (New York, 1948) that the MacArthurian occupation failed to achieve fundamental reform in Japan. Granting that the land reform will probably have considerable permanence, he finds that the monopolistic Zaibatsu and other social forces which drove Japan out on the road of world conquest have remained in power, and that unless their power is broken soon "democracy is impossible."

Textor agrees with others that in the first year of the occupation we made a sound start in many directions, but that under the impact of the Cold War, and for other reasons, the hopeful beginnings were soon reversed. Now the Zaibatsu not only retain their vast economic power, but American capitalists buying into Japan threaten to add another one. The "bulk of the factors which made free enterprise impossible in Japan during the 1920's remain."

Some 90,000 small manufacturing plants folded up during 1949. As in post-war Germany and France the weight of taxes falls upon the poorer classes, and restrictions imposed by us on civil liberties have impeded the growth of the liberal forces that have worked for a democratic Japan. We have greatly lowered the death rate and have done nothing about decreasing the birth rate. The population is zooming upward and there is no way for it to live, other than on our dole, except by restoring its economic ties with Asia, including Red China.

Textor suggests six keystones for a positive Japan policy.

The Institute of Pacific Relations, which has long sought to understand and describe the great social forces moving in the Pacific area, has made an effort to find out wha going on in Southeast Asia. In *The Left Wing in Southe Asia,* Thompson and Adloff have surveyed all of the rev tionary and reformist parties in the region. They find so reason for believing that sympathetic aid in raising standard of living of these peoples can ward off commu control of this part of Asia.

East European Revolution

In preceding articles I reviewed several books about communist revolution in Eastern Europe. The earlier list now supplemented by *The East European Revolution,* Hugh Seton-Watson, the son of a distinguished British thority on the Balkans. This book is the most authoritat one yet published on post-war East Europe.

There are excellent background chapters, a full acco of what happened in the region in its fascist period, dur the war, and of its sovietization afterwards. It is full informative and balanced judgments.

The author does not believe that any friendship or sinc co-operation is possible with the Soviet Union. "But this d not mean that an ideological war is inevitable." He belie that "the struggle between the West and the Soviet Union the support of Asia and Africa will decide the future of world." He wants the West to be strong militarily, using strength, however, not by force of arms but economically politically, to convince the depressed peoples around world that we can and will help them to improve th standards of living and to gain real freedoms.

Power Politics in the UN

The problem that each of these books raises, implic or explicitly, is this: How can we get ourselves constructiv on the side of the common peoples of the world, instead o violent and losing opposition to them?

The United Nations and Power Politics, by John M Laurin, is one of the ablest efforts published so far to ans this question. It is also the most stimulating book to d about the United Nations. John MacLaurin is a pen na Whoever the author is, it is obvious that he has had l diplomatic experience and that he knows the American British governments equally well.

In average compass he tells us what the big governme have done in the UN. Their disputes in the Assembly the Security Council are simply and vividly described. veto question is laid bare and the more hopeful activitie the Economic and Social Council, the Specialized Agen (dull and exciting), and the Trusteeship Council are quately portrayed.

There is drama throughout the book, and keen analysis well. The story of how one plain, modest Anglican mission finally confounded the government of South Africa be one of the world's great forums would be a climax of in est, suspense, and emotion in any work of fiction.

This is a book which anyone who wants to know whet we are heading toward another calamitous world war not afford to miss. MacLaurin is candid and fearless condemning the acts of all the big governments, Russia cluded, which push us ever closer to another world war.

Against the "Russia-is-out-to-conquer-the-world" thesis sets the statement that "American military, political economic might have expanded over the earth to an ex hitherto unknown in history." He finds that "cold wa the normal relation between nation-states," that pres victories become ends in themselves, and that the grea failure of all is the new arms race—"it is the bankru of statesmanship."

has no doubt that the little man's revolt is world-wide
ne finds no cure in the present economic war that we
vaging. For our governments "to assure us of their
y to the UN while trying to weaken the economy of
ird of the world is to add hypocrisy to criminal folly."

ATOMIC WAR

e urgency of this demand is highlighted by William L.
ence's small book, *The Hell Bomb*. The author, who
ence writer for *The New York Times*, discusses "the
about the hydrogen bomb," "the real secret," and there
everal appendices. He is sure that all of our steps con-
ng the A-Bomb and the H-Bomb have been right. He
promise not to use the bombs against civilian popula-
of which we have the greatest agglomerations in our
, but would use it against Russian troops, which he
ts to stop "before they cross into the territory of our
."

urence speaks calmly of "the short time at our dis-
between now and the ultimate showdown, when Russia
pected to be ready." He is certain that "the Russian
es and those of the enslaved satellite countries are still
ng for their liberators," and that "we should not wait
a war breaks out. We must begin mobilizing them right
or the war of ideas."

is is in accord with the October 27 issue of *Collier's*,
ated entirely to the "liberation" of the communist
by means of a third world war, to be started by
a, which is to end in the triumphal acceptance of
ican institutions, ideas, magazines, and goods, including
heeled shoes, throughout the Soviet Union.

are now engaged in the most gigantic arms race ever
ed into in human history. As it accelerates, the cam-
for a "war of liberation" by us may be expected to
pace. The books reviewed here will not counterbalance
ounting pressure for war in press, radio, video, and
agazines, but they will prepare their readers for what
ead if the war comes.

we contemplate the easily foreseeable results of a
global war, we cannot be too often reminded that these
wars are the very mother of communist revolution. The
orld war gave us communism in Russia and the second
ht communism to China. In neither case could the event
happened without the dislocations and devastations and
of the wars. More than men's bodies and capital goods
lasted in those struggles, and there are no sound reasons
elieving that another one will not have comparable
s. No lesson of history has been hammered home with
grave consequences.

BELDEN, *China Shakes the World*. Harper & Bros.
949), 524 pp., $5.

BODDE, *Peking Diary*. Henry Schuman (1950), 292 pp.,
75.

AM L. LAURENCE, *The Hell Bomb*. Alfred Knopf (1951),
pp., $3.00.

MACLAURIN, *The United Nations and Power Politics*.
rper & Bros. (1951), 468 pp., $5.

RT PAYNE, *Mao Tse-Tung, Ruler of Red China*. Henry
uman (1950), 303 pp., $3.50.

AM PECK, *Two Kinds of Time*. Houghton Mifflin Co.
950), 725 pp., $4.

SETON-WATSON, *The East European Revolution*.
derick A. Praeger (1951), 406 pp., $5.50.

RT B. TEXTOR, *Failure in Japan*. John Day Co. (1951),
pp., $3.

NIA THOMPSON and RICHARD ADLOFF, *The Left Wing in
utheast Asia*. William Sloane Associates (1950), 298
, $4.

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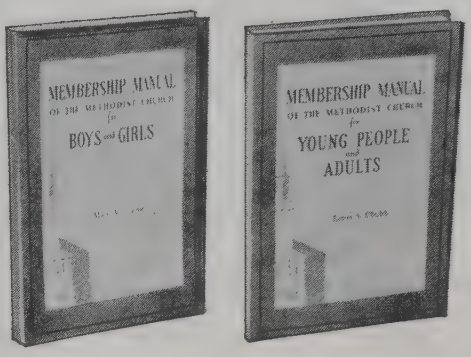

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Pastors' Reading Guide

THE PASTOR presents in this section outstanding books chosen and evaluated by our consultants. Selections are made from the best of the current books in the fields of special interest to pastors. These books have been chosen on the basis of sound scholarship, good literary style, and usefulness to ministers in their life and work. The purpose of Pastors' Reading Guide is to recommend good books for our readers' personal use and to encourage their reading and study of the best in currently published literature. One or more books, selected from ten categories of special interest to ministers, will be presented each month. This month's selections are in the fields of Theology and Worship and Devotions.

EMILE CAILLIET, Stuart professor of Christian Philosophy, Princeton Theological Seminary.
FRED PIERCE CORSON, resident bishop, Philadelphia Area.
FRED D. GEALY, professor of Missions, New Testament Greek, and Church Music, Perkins School of Theology (S.M.U.)
GEORGIA HARKNESS, professor of Applied Theology, Pacific School of Religion, Berkeley, Calif.
ALBERT C. KNUDSON, formerly dean of Boston University School of Theology.
CARL MICHALSON, professor of Systematic Theology and the Philosophy of Religion, Drew Theological Seminary, Madison, N. J.

The Structure of the Divine Society

—BY F. W. DILLISTONE

Westminster Press, 265 pp., $4.

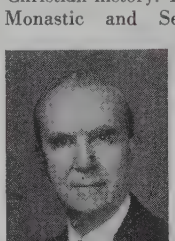
The author of this book was brought up in England within the Anglican tradition, but resided for a while in Scotland, India, and Canada, where he came "to appreciate and admire the Reformed tradition." These two traditions with their different conceptions of the church profoundly influenced him, and constitute the chief background of the present study. And what he here seeks to do is to "provide guidance for those who work and pray for the reunion of Christendom."

The book is divided into three sections. The first is entitled "Biblical." But it is not confined to the biblical conception of society. It takes account of extra-biblical thought on the subject. And this is true of the book as a whole. It is undergirded by extensive studies in general history and sociology. With respect to the organic factor in Old Testament social teaching two distinctive features are noted. One is that society is thought of as a personality rather than as a body. The other is the idea of a remnant in the nation, "which was being called in a special way to act as God's representative in the world." But more important than the organic was the covenant relation into which the people were called by Yahweh. "This relationship was personal, challenging forward looking, creative, permanent."

In the New Testament also the author finds a firm basis for both the organic and covenantal theories. The former is implied in the Body-metaphor, the Temple-metaphor, and the Bride-metaphor. The covenantal theory figured prominently in the Pauline teaching, which distinguished, perhaps too radically, between the covenant of promise and the covenant of law.

The second section is "historical." It begins with a chapter on "The Body of Christ in the Early Church," and this is followed by another on Organic Ideals in the Middle Ages." Under these heads special attention is devoted to Augustine, Thomas Aquinas, and Richard Hooker.

The third section is "constructive." It deals with the six main types of community that have emerged in the course of Christian history. These are arranged in three pairs: (1) t Monastic and Sectarian, (2) the Imperial and t Contractual, and (3) the Organic a Covenantal. The first two pairs listed as "defective." Of these t monastic and sectarian types are clared to be "farthest removed from t true pattern of Christian communit The imperial or mechanical type, rep sented by the Roman Catholic Chu since the papacy's rise to supreme po in the Middle Ages, and the contract type, represented by the Congregatio Protestant groups, are recognized marking a distinct advance beyond t preceding pair. But from the sta point of the Christian ideal of community they too are aside as having obvious defects.



Knudson

The advantages of the organic (or what might m strictly be called "somatic") and covenantal types of clesiastical organization are dwelt on at length, and mu that is plausible is said in favor of their union so as to fo a higher and more complete type of Christian communi But they are both based largely on biblical metaphors, a it is doubtful if these ancient metaphors could be made fective rallying centers for such a church union. For thing these two types do not include the Lutheran church to which a brief appendix is devoted at the close of the bo More serious, however, is the lack of an adequate dynam But whatever practical difficulties may stand in the way o union of these two types of church structure, the pres study is one of considerable theoretical importance. It is original informing and stimulating treatise, a sound and s stantial addition to our literature on the doctrine of church.—***Albert C. Knudson***

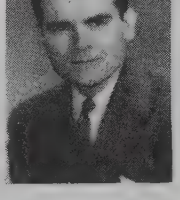
A CHRISTIAN gentleman-scholar provides us with much needed clarification of an age-old issue, which is creasingly forced upon us afresh in our day. Ecumenicali may be the watchword of our Reformed tradition; yet 313 Christian denominations in this Christian world we h still with us. As a result, we are confronted with a tens between oneness in the God of Jesus Christ on the one ha and a multiplicity of churches and sects on the other.

cope with a failure to live up to our Lord's command
ltimate prayer that his disciples should be one, even
and the Father are one. This, admittedly, strikes at
ery root of our Christian life and practice. The basic
em then is to redefine for our day "the structure of the
Divine Society."

Cailliet

The originality of this book is that it proceeds upon a realization of the complexity of the problem at hand. The author does not come forth with that type of ready-made, over-all solution which immediately betrays a failure to see what is there. No easy scheme of unification through committees is here propounded; no homemade theology just devised for the purpose at hand; no new *ism* such as have multiplied in our age when any theologian worth his salt is supposed to attach his name to a
n freshly devised by him in its entirety.
fessor Dillistone shows himself profoundly aware of
any difficulties involved in his task; he knows above all
he essential *data* involved constitute a continuity of truth
can only be clarified through humble and thoughtful
ssion.
s explains why he is enabled to muster the courage of
cting his investigation in the main to the organic, cove-
l development of the Israel of God as observed in
canism and Presbyterianism. This is the author's own
ge point from which the resulting perspective has be-
familiar to him.
e whole book is packed with well-considered—one would
t say final—judgments on a variety of subjects which
n well integrated at all times. Such sections as those on
stine, Calvin, and Richard Hooker, for example, will
le precious orientation for the thoughtful student.
ile Cailliet

OFESSOR Dillistone's mission in life is pontifical. He
ridge-builder, or at least an architect of *via media*. He
mmitted to joining people of diverse convictions with
ools of analogy. In a little book
evelation and evangelism he has
mended that the ministry which
vangelize is the ministry which will
forth Christ in the analogy of its
life. In a bigger book on the
icance of the cross he has demon-
d how all the apparently conflict-
octrines of atonement are basically
gies which tell the same story.
w, in this book on the church
rows a span between Catholic and
stant theories of the church which
ated on the traditional analogies
ody" and "covenant." There is an immediacy about
gies, talking as they do in terms of what is already
n. This particular bridge is a peacebridge. It promises
e nothing away from anyone. Anglicans (body) can be
ey ever were plus all that Presbyterians are (covenant),
ice versa.
yone who is thrilled by theological approaches to prac-
ssues will be thrilled by this expansive theological con-
ion to ecumenicity. If communions are not moved it will
her because church differences are basically nontheologi-
because analogy is a limited theological medium. It may
ne for theological *analysis* which speaks in unfamiliar
—***Carl Michalson***



Michalson

The Christian Sacrifice

—BY W. NORMAN PITTENGER

Oxford University Press, 205 pp., $3.50.

IT IS an open secret that many Methodists are so perplexed as to the meaning of the communion service and so uncertain about its religious value as to be possessed by an essential indifference to participation in it, if not, indeed, an actual aversion to it. In many churches, to announce the Lord's Supper is to decrease church attendance, the assumption apparently being that no spiritual food is served.

Gealy

Clearly the time has come for reinterpretation and reappraisal. Either we must do more to make Holy Communion a profoundly meaningful Christian experience, or it will come increasingly to be regarded as a primitive practice to be repudiated. Nor is it enough just to observe the rite at stated times: serious effort must be made, and repeatedly, to state in intelligible and fruitful form what the Lord's Supper is and does.

It is in this critical situation that Professor Pittenger, writing from an Anglo-Saxon point of view, has something important to say, not only to his own church, but also to all other churches. Mr. Pittenger stands well within what he would regard as the "Catholic" tradition. He quotes St. Thomas with approval, that "in this sacrament, our whole salvation is comprehended." He would affirm with the early Christian world that Christianity *is* "to make Eucharist."

The basic assumption is that the church is the mystical Body of Christ. This doctrine in turn requires belief in the reality of Jesus Christ as God incarnate in genuine and full humanity, and that the atonement between God and man was once for all accomplished by God's act in the distinctive and definitive union of humanity with Godhead in Christ.

Now, the church as the Body of Christ is the *reality* and the *bearer* of the true and objective presence of Christ. "Its own interior life *is* the life of the exalted Christ." What God began in Christ's personal incarnation, he continues in the social humanity that is "his mystical Body the Church." Thus it is possible to say that when the Body of Christ is gathered for its characteristic action, reproducing the act of Christ himself at the Last Supper, Christ is present in another mode but as truly present as in the days of his flesh.

Mr. Pittenger devotes two brief but well-informed chapters to a study of the Eucharist in the New Testament and in the early church, in which periods the Eucharist came to be defined as action, as sacrifice, as communion, and as presence. The remainder of the book is devoted to an exposition of the Eucharist as described by these terms.

Rejecting transubstantiation, consubstantiation, virtualism (the belief that the *virtus*, the grace or strength of Christ, is imparted through the elements), and receptionism (the view that Christ is in the believer as he receives the elements but not in the elements themselves), Mr. Pittenger insists that Jesus Christ, "in the total integrity of his person as God-man," is truly present to be received in Holy Communion. If the terms "body" and "blood" are not to be taken *literally*, neither are "bread" and "wine" to be regarded as *mere* symbols. The symbolic and the nonsymbolic must be thought of as not incidentally but vitally and essentially joined. Although bread and wine remain bread and wine, they are here put into a new sphere of operation established for

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. . . and why

A Protestant Manifesto

Winfred E. Garrison

What exactly does a man mean when he claims to be a Protestant? What does he believe and practice? What is he "protesting"? How is his position distinctly different from other Christians and from non-Christian peoples?

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A PROTESTANT MANIFESTO seeks both to define the Protestant faith and to show its message and meaning in the world we live in. It is a vital book for every Protestant who would correctly and fully understand his own beliefs and misbeliefs, and who would carry the evangelical witness forward into a world which so deeply needs it.

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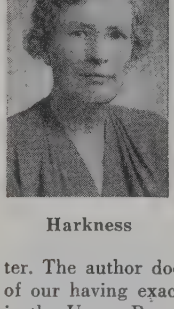
them by God, thereby becoming the *organon* for the rise humanity of Christ.

As obvious as it is that much in Professor Pittenger argument is debatable and obscure, the book deserves wid reading by non-Anglicans. Generous in spirit, movingly r ligious in purpose, profoundly appreciative of the work Christ as presented in the historic church, it is a sincere an valuable attempt to reinterpret the central sacrament of th church for our time.—***Fred D. Gealy***

THIS book by a well-known Episcopal theologian is or from which non-Episcopalians may also profit greatly. Th author's commitment to the centrality of the Eucharist Christianity and to the apostolic succe sion for authority to administer it wi rightly seem to most Methodists to gi too narrow a base for Christian exper ence. But the book will broaden one understanding of why Episcopalians an others hold to these views.



Harkness

The treatment is both historical an interpretative. It gives a valuable surv of the steps by which the Lord's Supp passed from being a Jewish comm meal with religious significance throug the separation of the *agape* from th sacrifice to become centered in the la ter. The author does not claim its authenticity on the bas of our having exact knowledge of the words used by Jes in the Upper Room; rather, it was God's intention throug the Incarnation to use this symbolic act both as the anticip tory and subsequent "showing forth" of our Lord's death f our redemption. A significant emphasis is the author's i sistence that to view the rite as a memorial is not simply think about a past event, but to enter into and be captured the living presence of Christ.—***Georgia Harkness***

THE CHRISTIAN SACRIFICE, written by Dr. W. No man Pittenger, a member of the faculty of the Gener Theological Seminary of the Protestant Episcopal Churc is an important book. It is a contribution to theological interpretation and gives a practical explanation of the place and meaning of the Eucharist in modern church life.

Corson

Dr. Pittenger's treatment of the Eucharist is valuable for the contemporary church because it presents this sacrament in its historic setting. He tells us why and how it developed, which is necessary background for the appraisal of any form or doctrine or practice of the church.

Another valuable aspect of the book is the manner in which the author points to the interrelate ness of the doctrines of the church.

A needed contemporary emphasis for the evangelic branches of the church, especially, is the serious respon bility of a ministry in the church to whom the administrati of the Eucharist is committed. Since the Eucharist is t unique possession of the church and its sign of continuity, is "not merely a sacrament in the commonly accepted sen of an outward and visible sign of God's reality." This poi of view would seem to justify the distinction in the requi ments of The Methodist Church between the administration the sacrament of baptism and the sacrament of Holy Co munion.—***Fred Pierce Corson***

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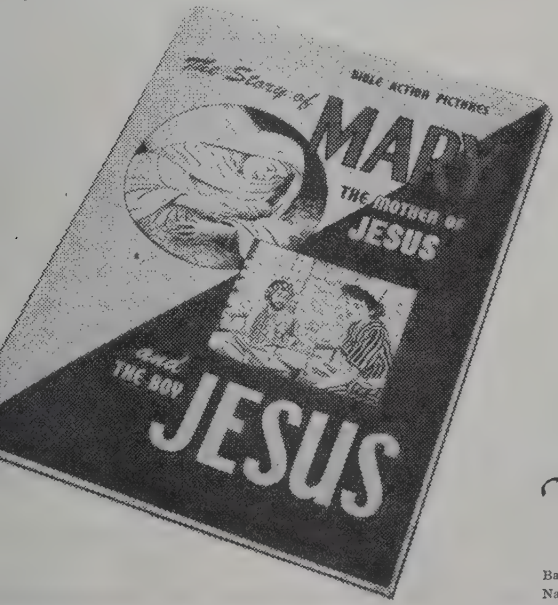

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REVIEWS

Solution or Puzzle?

CULTURE AND FAITH, *by Richard Kroner, University of Chicago Press, 278 pp., $5.*

Richard Kroner is a Jacob wrestling with the angel. He is a great soul, yearning to bring man and God nearer together. He is well equipped for the struggle; after one career in Germany as philosopher and editor of *Logos,* he has had a second career in the United States as theologian. He sees the need of "a new synthesis . . . between man's own effort to civilize himself . . . God's intention and guidance." He has written a book to meet this need. Although his book is well worth reading for its many wise and challenging ideas, it seems to this reviewer to have missed its mark. The highest Christian answer is simple: God is love, and thou shalt love thy God and thy neighbor; universal, rational, forgiving love is the synthesis.

Kroner, however, is so desperate over the human situation, so divided in his mind between biblical revelation and human reason, that he can spare only a few pages (223-227) for love, and love is, by implication, irrational; for he holds that the atheist is "rational, philosophic" (227). He is so desperate, in fact, that his book is really two books, which we may call Book I and Book II.

Book I may be called The Book of Rational Personalism. It includes the bulk of Part I, which analyzes experience, shows the centrality of the self for experience, the duality of self and world, the antimonies of experience, and insists that all our problems arise "only because I am a self." He thus presents a Cartesian certainty of the self, and seeks for an "ego-solution," as he rather unhappily calls it. On this basis, in Part II he analyzes culture: its science (and the fallacy of "scientism"); its art (and the fallacy of aestheticism); its political organization (and the fallacy of statism); its moral conscience (and the fallacy of moralism). In Part III, he finds that all the antimonies and fallacies of self-experience are solved by faith in the divine creator growing out of mystical experience (p. 187). This creator is "a self, an ego, a will" (p. 215), and a God of love (pp. 223-227). Thus ends Book I, The Book of Rational Personalism.

But there is a Book II scattered through the three parts of the volume, but most prominent in Part III. It may be called The Book of Irrational Faith. Book I was influenced by Kant and Hegel; Book II by Barth and Reinhold Niebuhr. This pictures man as never regaining Paradise "by his own effort" (p. 68). Now, if Book I is true, the loving Creator has never left man to "his own effort." God is always working with man. But Book II makes God so remote that nature is "sub-human" (p. 88), instead of God's revelatory creation. Religion here does not arise from mystical experience or from the nature of personality, but only from the Bible. We cannot even speak of God without adopting the biblical revelation (p. 204). God "cannot be known except by his own word," the Bible, Barth-Kroner asserts (p. 205). Such argument not only leaves Abraham without God before the Bible was written, but hamstrings all the biblical writers, makes the nature Psalms meaningless, denies Romans 1:20, and repudiates mystical experience. Surely, the special revelation of the Bible would collapse could it not be verified by the general revelation of experience supported in Kroner's Book I.

Book II asserts that "we know God by faith alone" (p. 210). But is faith alone unaccompanied by works, fruits, mystical experience of God, and love? Even Kroner in the next breath asserts that faith has "grown out of moral experience."

In the conflict between Book I and Book II, the pathetic victory of Book II is all too evident on page 2[illegible] There he asks why a perfect God shou[illegible] create something imperfect. "This qu[illegible] tion," he says, "should not be ask[illegible] if one is wise." Job, then, really shou[illegible] not have asked his questions, and t[illegible] Lord should not have blessed Jo[illegible] latter end.

Kroner's challenging book ends [illegible] a note of mystery (p. 276). Would th[illegible] it had offered more of the mystery [illegible] love and less of the mystery of autho[illegible] tarianism.—***Edgar Sheffield Brigh[illegible] man***

Where I Stand

I AM A PROTESTANT, *by R[illegible] Freeman Jenney. Bobbs Merr[illegible] Co., 239 pp., $2.75.*

The purpose of this book is to h[illegible] the Protestant layman to know wh[illegible] he believes and why. It provides a h[illegible] torical introduction to the origin a[illegible] development of Protestantism as well[illegible] a summary of its distinctive doctrin[illegible] The author's purpose, however, is n[illegible] simply to give us a primer on [illegible] Protestant heritage, but also to ch[illegible] lenge the reader to live effectively a[illegible] Protestant today. One chapter poi[illegible] out the importance of belief and [illegible] other rightly insists that the Protest[illegible] must "belong," must participate in [illegible] life of the church. More than one-th[illegible] of the book is devoted to the situat[illegible] of the church in the world today, p[illegible] ticularly to the ecumenical moveme[illegible] The book is frankly written with [illegible] program and claim of the Roman Cat[illegible] lic Church in mind, though it ende[illegible] ors to be pro-Protestant rather th[illegible] anti-Catholic.

REVIEWERS

EDGAR SHEFFIELD BRIGHTMAN, professor of Philosophy, Graduate School, Boston University.

EMILE CAILLIET, professor of Christian Philosophy, Princeton Theological Seminary.

JOHN H. LEITH, pastor of First Presbyterian Church, Auburn, Ala.

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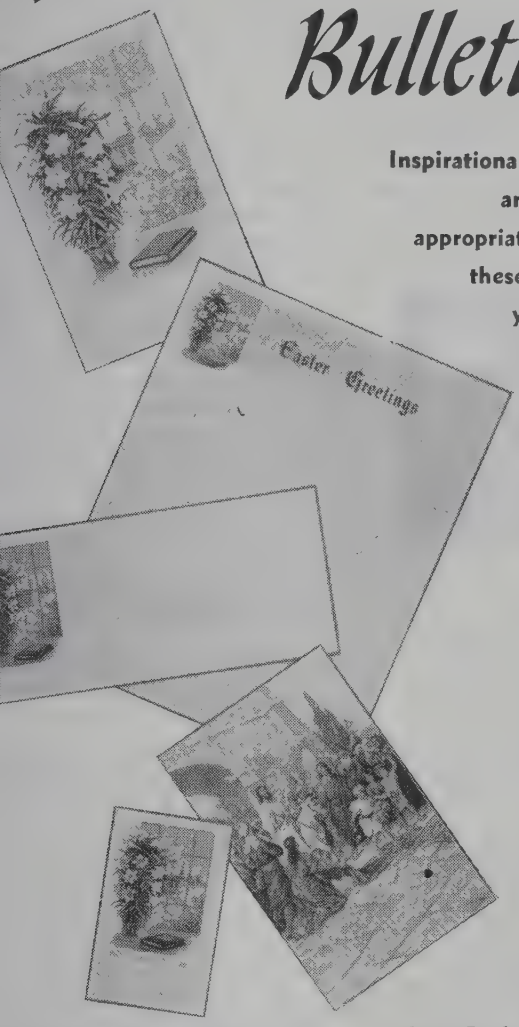

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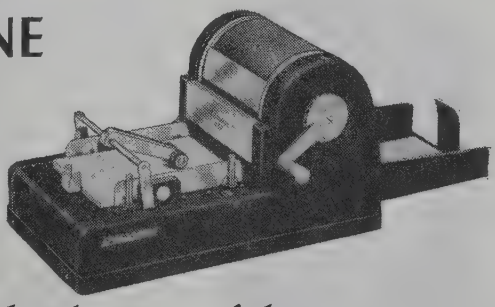

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Jenney, who is pastor of the Bryn Mawr Community Church of Chicago, writes from the standpoint of the pastor who must interpret theologians to lay people. Consequently he avoids technical terms and uses understandable language. The layman will find the book easy to read and filled with valuable information. It will help him to take his stand as a Protestant.

However, the book has serious weaknesses. Many theological and historical statements are lacking in exactness and precision. There are instances of error in points of fact. For example, the sketch of John Knox's life is bungled (John Knox and five associates did not draft the Westminster Confession of Faith, as the author states). A question may be raised in regard to the allocation of two and one-half pages to both Gandhi and Schweitzer while less than one page is given to John Wesley. In general the book gives the appear-

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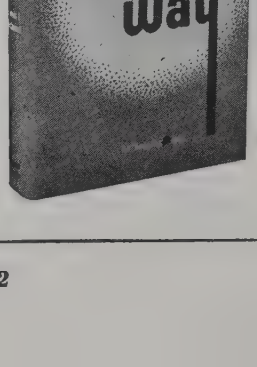

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ance of dependence upon seconda sources rather than primary materia

The author is rightly concerned abo the divided state of Protestantism, a he has done a good job in presentin the ecumenical movement. The impre sion is sometimes given that our visions are our greatest weakne Perhaps it is time for someone to rai the question if this is the case. It do not minimize the seriousness of o divisions to suggest that there are mo fundamental weaknesses and that o problems would not be solved if t reunion of the churches should occ overnight. It is a rather disturbing fa that those churches which have sho the most vigor during the past thir years, in so far as one can judge fr statistics, are precisely those church which are the least concerned abo their separateness or the divided st of Christendom. Some of the church which have been the most concern for union have been the least vigorou

—John H. Leith

So Much Hell

THE LIFE OF THE SOUL, *Samuel H. Miller. Harper Bros., 158 pp., $2.*

It is a rare experience to be able pick up a book with a soul; partic larly if the book dares to be a bo *about the soul.*

Such a book is *The Life of the So* by Samuel H. Miller. In these soul-l days of the post-war period, includi Korea, the value of the soul has be seriously questioned, not only by foes but by its lukewarm friends.

After endeavoring to describe t origin or beginning of the soul, t author faces some of the ideas pr alent concerning the soul's origin; development and its towering streng The author proceeds to relate the s to certain perplexities of a crass, m terialistic age. He reveals, in a rath painstaking manner, that the value the soul reached a new low in t sadistic teachings and practices of t nazi regime in Germany, the fasc regime in Italy, and the commun regime in Russia and elsewhere. I w hoping that he would take a good st at the cold-blooded, money-mad, ple ure-seeking groups in American life.

A high point is reached in the d cussion of man's lonely soul, which minds one of the words, "restless . until . . . we find rest in thee." T analysis of the medieval hell-fire c ception (so he calls it) of the soul a

man conception, is quite keen, ting, and utterly frank. Yet one s what has happened to hell and l in the light of the Roman con-, particularly so in the presence much of hell on the battlefields sewhere. Thus says the author, Church must stand at this un-table juncture where souls, find-ir own reality more or less, and ioned more or less with the in-cies of the world, come together and reverently to create a struc-communion out of the deepest the same time, most precarious nce of eternity. To lose our souls a time as this is tantamount to he world as well."

lendid conclusion is reached in alysis of the soul when it is "We are born, not only by the the flesh, which puts us in our the race; not only according to l of the world, which puts us in ce in the social environment and an intercourse; but we are also ith the stamp of eternity on us. l that eternity the soul and the ants to say itself and to get an from its natural Companion and , God Himself."

scussion of prayer and the cross es spiritual dignity for the whole s, for Christian mankind is con-contacting the might and succor eternal God through the agency ver. Says he, "Eternity is mixed y with the stuff of earth."

author treads reverently with r and Life," "Loneliness and The Inevitable Cross," and other ing chapters.

hoped that the reading of this vill cause individuals to place a value upon their own souls.—
d Jeffries Rees

e Effect the Church

OCRACY AND THE URCHES, ***by James Hastings hols. Westminster Press, 279 $4.50.***

of the urgent topics of our times relation of the church to the The surging thrust of communism rced many to look to the church bulwark against this atheistic is. That the Christian Church be vigorously opposed to the n and materialism of communism bvious expectation. What is not so obvious and, indeed what has not been historically true, is that the whole Christian community is the natural and inevitable ally of liberal democracy. The historic relation of the several Christian churches to democracy is a very complicated story, yet the pressing problem of our time is to achieve a clear view of this history. The great merit of Professor Nichols' book is that it portrays this difficult historical problem with great skill and clarity. Here is a wealth of illuminating and polemically

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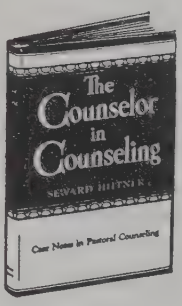

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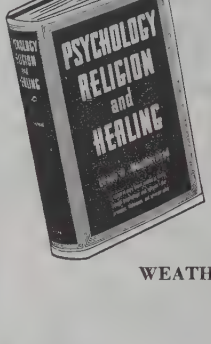

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weighty material on this problem.

The general argument of the book starts with the abrupt repudiation of the present-day fashion of speaking of the close connection between Christianity and democracy. The usual basis for such a claim is that both Christianity and democracy have a high regard for the individual. Yet, the curious fact is that in spite of the church's proclamation of this lofty doctrine, it was more than 1,500 years after the Christian community was formed that it believed that such a conception of man must necessarily imply the democratic form of government as the most desirable form of political organization for human society.

Indeed, it was not until the seventeenth century that there came from Christianity an overwhelming contribution to liberal democratic thought and practice. And even then this contribution did not come from the venerable Roman Catholic communion. The latter had always found its place alongside the regimes of empires where the monopoly of power and the absolute authority in matters of belief were intimately intertwined. The Catholic principles, apart from the concept of the value of man, never challenged, but rather accepted and fortified political theories inimical to democracy. Neither did the large churches of the Reformation supply the energizing religious ment which animated growing den racy, for these also became establis state churches.

It was the radical left-wing sect the Reformation that made the grea Christian contribution to democra Their repudiation of centralized and fallible ecclesiastical authority issue a new conception of the church a voluntary group of believers where e one is seeking the truth instead of ing the truth given to him by some thority. From this conception of church there was drawn by analog conception of civil society where e one has a voice precisely because t is sought after and not imposed. implications, furthermore, of living Christian life in the whole secular re instead of only in the monastery far-reaching effects on the developn of democracy.

Whether, then, to be a Christian to be against communism means one is *for* democracy is not at all obvious or necessary correlation. masterful historical analysis of the velopment of democratic political trine with a concurrent treatment of Catholic and Protestant attitudes ward this development makes thi most significant treatise for our ti

—Samuel Enoch Stumpf

A Positive Witness Needed

ROOM FOR IMPROVEMENT, Next Steps for Protestants, *edited by David W. Soper. Wilcox and Follett, 126 pp., $2.*

Any book that proposes to deal with an examination of "Protestantism's original purpose, its present state of health, and its needs for the future," is of timely interest. This reviewer read the book in the context of preparation for Reformation Sunday. Thus, there was opportunity to evaluate its contribution in light of other writings. My judgment is that the editor has done us a real service in gathering together these papers.

Contributors Ferré and Cushman give valuable insights to the thought-patterns and theology of today's Protestant thinker. "Protestant thinking needs a faith which having passed honestly and successfully through the fires of criticism, is held with childlike simplicity, while performing a man's measure of constructive work." Thus Dr. Ferré summarizes the need for "post-critical Protestantism." Dr. Cushman doe thorough job in recalling Protestant to a consideration of the distinc Christian message of the early chu which has been washed out "by (P estantism's) accommodation to mind of the world."

Editor Soper puts his weakest forward in beginning the volume an apology for a sacramentarian phasis in Protestant worship. Mr. W makes a justified emphasis on "C centered worship" as against "n centered worship." But his somew flippant dismissal of the average Pro tant service as "hovering between a wanis get-together and a Chautau lecture" is hardly worthy, nor is it accurate reflection of the trends of ship in liberal Protestantism, at le That there is basis for criticism of rent practices in Protestant worshi undeniable, but to suggest the insta tion of weekly celebrations of H Communion as the final and comp answer to the problem is to raise question as to whether the weaknes

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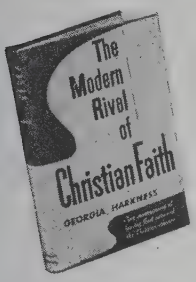

The Modern Rival Of Christian Faith

An Analysis of Secularism

Georgia Harkness

happens when people substitute ctive, apparently rewarding goals values for those in the command, ye first the kingdom of God"? ly and without compromise Dr. ness shows the price we have paid ur concession to the "spirit of the —despite our material abundance scientific progress, we are a people rdly unsure and afraid, torn by con- g desires and troubled by frus- l hopes. With equal clarity and h conviction she shows how tians can and must lead the way

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Protestant worship is due to the type of service or to the persons who participate. If the latter, as I suspect, the type of worship makes little difference. Walsh weakens his case by admitting that corruption of the Holy Communion led in part to the Reformation.

Mr. Maitland joins his voice to those of current educational leadership in many denominations whose emphasis on Christian vocation stems from a conviction of "the sacredness of all useful work." His is a good emphasis also on the need for a *pastoral* as well as *pulpit* ministry to labor.

While any critical appraisal cannot divorce itself completely from being negative, this book will help many of us see more clearly that the function of the Protestant is not one of being "anti" so much as "bearing witness" in a positive fashion. The majority of these writers have positively overcome the somewhat negative implications of the book's title.—***Hoover Rupert***

Christianity and School

CHRISTIAN EDUCATION IN A DEMOCRACY, *by Frank E. Gaebelein. Oxford University Press, 305 pp., $4.*

This book is the report of a committee of the National Evangelical Association, appointed to study the philosophy and practice of Christian education. Although written by many hands, there is a high degree of consistency between the various chapters of the book.

In the views here set forth, the Bible is the principle content of Christian education, and the centrality of Jesus Christ is strongly asserted. Where can such an education be carried out?—in the home, in the church, in the Christian day school, in the Christian preparatory school, and in the Bible college.

In stressing knowledge of the Bible and the centrality of Christ as foundations of Christian education, this committee will find widespread sympathy among Protestants. It is to be wished that the authors had been more frank in regard to the nature of the biblical teaching which is advocated. "Evangelical" in this book probably means what is often called "militant fundamentalism," with emphasis on the second coming of Jesus Christ, but however that may be, here is a philosophy of Christian education as held by leaders

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in a large and aggressive section of American Protestantism.

It would be well for ministers and religious educators generally to read this book as a sign of the times. The book should be known also to public school men; for this is one more of the numerous expressions of profound dissatisfaction with the present relation of religion to public education. In this case the treatment leads frankly to the advocacy of school policies which would undermine and perhaps eventually destroy the public school system by setting up what amounts to a Protestant parochial school plan. Discussion of proposals of this nature rises now in many quarters; and in the present posture of affairs after the Champaign case, there appears to be a growing readiness to consider substitutes for the public school system.—***Lewis J. Sherrill***

THIS report represents the thinking of ten leaders of fundamentalism in this country. Yet an objective reviewer must be impressed by the absence of any form of aggressiveness or of harsh, uncharitable judgments against "liberals," which have too often marred a so-called "evangelical" point of view. On the contrary, one will find in these constructive pages many a "peace feeler" toward the brethren. A real concern for cultural values together with a mellowed familiarity with the classics of our liberal arts tradition marks this book as one which would depart from theological isolationalism.

The high literary quality of the development is enhanced by well-blended allusions to such works as Dante's *Divine Comedy*, Milton's *Areopagitica*, and Robert Bridges' *Testament of Beauty*. References to other forms of art, especially music, suggest a deep love for God's creation viewed as a whole, in a rich biblical context interpreted in the light of the Church Fathers. In the main, an understanding and comprehensive view of the Christian landscape of reality becomes the legitimate concern of Christian education.

Ministers and Christian workers will find the book solidly documented with figures and statistics—as in the chapter (Ch. 5) on "Christian Education and the Independent School" (esp. pp. 104-105). The great issues of our day are brought out in bold relief, every aspect of evasion being pitilessly tracked down. The reader is made to feel that Christian truth is essentially truth to be *done;* indeed a great either–or faces the committed man in an age when a reversal of theological values has made naturalism the orthodoxy of the edu tion world (p. 58).

Speaking of mission fields, do realize that no less than 27,000,(American youth are without religio training of any kind? And, that those multitudes, 17,000,000 are unc 16 years of age (p. 188)? The visi of a Christian education must be stored first of all (Ch. 3 on "The Id of a Christian School" is probably t best in the whole report). Then the struments are considered in successio the public school (Ch. 4), the indepe ent school (Ch. 5), the Christian colle (Ch. 6), Bible schools (Ch. 7), t Church (Ch. 9), the home (Ch. 1(A consideration of the teaching p sonnel (Ch. 8) and a vision of Chr tian youth (Ch. 11) lead up to a sol estimate of "the unfinished business Christian education" (Ch. 12).

There are reservations to be ma inasmuch and insofar as the editor h not always gone all the way toward t truly open-minded view he so ably p sents. More especially do we find h equating at times the knowledge Jesus with knowledge in general (instance, pp. 32, 33), as if all scienti and philosophical problems were settl in Scripture—a view which the wh of his treatment amply refutes. Su "relapses" are few, however, and th merely betray the editor's deep love the Bible.

In the main this is a valuable bo the kind of report needed to stand si by side with the one Harvard produc a few years ago.—***Emile Cailliet***

A BOOK OF DAYS FOR CHRI TIANS, *by Richardson Wrig*
J. B. Lippincott Co., 223 pp., $
Religious thoughts for every day the year by an Episcopal layman w takes his religion seriously. Wright former editor of *House and Garden.*

YOUR CHURCH AND YOU, *Fred P. Corson. John C. Winst Co., 171 pp., $2.50.*
This book was written to help l men understand their church and help them see more clearly their sponsibility in the church. Bishop C son writes out of his experience, cluding what he can remember fr his earliest childhood. His thirty-fo short chapters are written in a de tional as well as informative style.

Prices of all books reviewed in THE PASTOR are subject to change without notice.—Ed.

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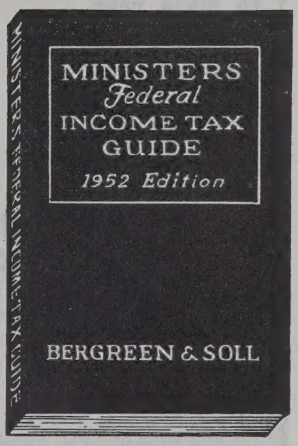

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Here is a comprehensive manual on maintenance and improvement of the church building and church grounds. The instructions are clearly and simply written and cover everything from repairing belfries to the control of insects and pests. The book will be useful for liturgical as well as nonliturgical churches. It will be especially helpful to small churches where the necessity for saving money on repairs is sometimes more apparent than in the larger churches.

THE BIBLICAL BACKGROUND OF THE CHRISTIAN WORLD MISSION, *by Edmund D. Soper. Abingdon-Cokesbury Press, 79 pp., 75 cents.*

A reprint of Part I of *The Philosophy of the Christian World Mission.* The booklet includes suggestions for study and discussion by William J. Keech.

GUIDES TO THE THOUGHT OF KARL BARTH, JACQUES MARITAIN, KARL JASPERS, EMIL BRUNNER, REINHOLD NIEBUHR, AND NICHOLAS BERDYAEV, *by E. L. Allen. Philosophical Library, 45, 46, 45, 46, 45, 43 pp., $5 a set.*

The above booklets are not the best media through which to meet these men; but if, for one reason or another, the reader cannot go to their works, then the booklets are well worth studying.

Each booklet is suggestively subtitled: "The Sovereignty of God and the Word of God" (Barth); "Christian Humanism" (Maritain); "The Self and Its Hazards" (Jaspers); "Creation and Grace" (Brunner); "Christianity and Society" (Niebuhr); "Freedom in God" (Berdyaev).

THE BEST OF DICK SHEPPARD, *edited by Halford E. Luccock. Harper & Bros., 162 pp., $2.50.*

Writings of the late H. R. L. Sheppard, who was dean of Canterbury Cathedral and an unforgettable spirit. Of him Halford Luccock says, "Sheppard always talked to persons; he never merely sprayed the solar system wi words. In that, lay his genius and l far-spreading influence."

HOW TO RETIRE AND LIKE I *by Raymond P. Kaighn. Associ tion Press, 149 pp., $2.50.*

New revised edition of a book fir published in 1942. It deals with the pra tical, material matters connected wit retirement and preparation for it.

EXPERIMENTS OF SPIRITUA LIFE AND HEALTH, *by Roge Williams. Westminster Press, 10 pp., $2.*

Not available for many years, this d votional classic now appears in an ed tion edited with an introduction by Wi throp S. Hudson. This discourse is bot more realistic and more devotional tha much of the contemporary so-called "d votional" literature.

THE READER'S BIBLE. *Oxfor University Press, 367 pp., $6.5*

This is an attempt to present th whole Bible, including the Apocryph in one volume, legible edition. Consis ing of some 1,900 pages this volume not easily held, but the type is lar and readable. The King James transl tion is used but poetic passages are s in poetry, and each page contains o column composed of large and readab type. Each section of the Bible, such the Pentateuch, the Prophets, th Epistles of Paul, is preceded by a bri introduction. This is an edition design to be read by the layman. It is exc lent for this purpose and is a lot book for the price.

THE EFFECTIVE MINISTRY O PREACHING AND PUBLI WORSHIP, *by John J. Rudin John S. Swift Co., 81 pp., $1.5*

Produced in planograph form, this a workbook for ministers by the p fessor of Speech in the Duke Divin School. It is based on the premise th whatever the preachers' talents and sources, they may be utilized more fectively through more efficient metho Evaluative tools, such as check lists listeners, are included in this workbo It may be ordered direct from the auth at the Divinity School, Durham, No Carolina.

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—Herbert Butterfield, in *History & Human Relations* (British Book Centre)

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